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THE GOSPEL - VISITER,

A MONTHLY PUBLICATION

DEVOTED

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"For I am not ashamed of the Gospel of Christ, for it is the power of God unto sal-
vation to every one that believeth, to the Jew first, and also to the Greek." Rom. i. 16.

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CONTENTS.

APRIL 1851. No. 1.		The church in the wilderness	85
Address to the Reader	page 1	The Fraternity of G. B.	87
Plan of the present work	3	Correspondence	89
The Fraternity of German Baptists	3	Selected for the young	93
The fatal mistake, or the Midnight-shipwreck	5	What the early Christians thought of war	94
New books	6	Youthful Sins	95
Correspondence	9	On Prayer and Stanzas	96
Letter from Far-west brother	9		
Answer	10	OCTOBER No. 7.	
A query and reply	11	Christianity & confession of a Deist	97
Selected for the young	13	Evidence of Christianity	98
From Bunyan's Pilgrim's progress	15	The church in the wilderness	101
Christ in the garden	16	Correspondence	104
		Selected for the young	109
		Poetry	112
MAY No. 2.		NOVEMBER No. 8.	
The church in the wilderness	17	Evidence of Christianity	113
History of the Waldenses	19	Faith	114
The Fraternity of German Baptists	20	Self-abasement &c.	115
Correspondence	25	The church in the wilderness	—
Second letter from Far-west brother and reply	26	Correspondence & Communications	118
Selected for the young	29	Selected for the young	125
A Hymn.	32	A query answered	127
		Poetry	128
JUNE No. 3.		DECEMBER No. 9.	
The church in the wilderness	33	Christmas-thoughts	129
On Pride	35	On 2 Peter i. 3. 4. Communicated	135
On Humility	36	Correspondence	136
The Fraternity of G. B.	37	New queries	137
Correspondence, Apology &c.	40	Letter from Floyd co. Virginia	138
Third letter from Far West	42	From Maryland	140
A query from Southern Ohio	44	Selected for the young	141
Another query	—	Christmas Hymn	144
Selected for the young	45		
Neglect of the Gospel, Poetry	48	JANUARY 1852. No. 10.	
		New Year's thoughts on Luke ii. 8—21.	145
		On Heb. iv. 14. Communicated	150
		Correspondence	152
		From a Brother in the West	153
		" " " in Eastern Pennsylvania	156
		Selected for the Young	157
		An essay on slavery. Communicated	158
		From the Diary of a Pilgrim-brother	160
		On Temper	161
		Gleanings from old authors	162
		An Extract on triune baptism	164
		From a brother in the South	—
		To our Correspondents	166
		The Gospel-Visiter for 1852	—
		Poetry	169
JULY No. 4.		FEBRUARY No. 11.	
The church in the wilderness	49	Elements of a Christian character	169
The glory of God &c.	52	No. 1. Sincerity	171
New Books	53		
Incarnation; Coming to Christ	54		
The Fraternity of G. B.	55		
Correspondence	56		
Selected for the young	61		
Testimony of Deist and Poetry	64		
AUGUST No. 5.			
Evidences of Christianity	65		
The Scriptures	68		
The church in the wilderness	69		
The Fraternity of G. B.	71		
A new monthly	72		
Correspondence	74		
Selected for the young & poetry	77		
SEPTEMBER No. 6.			
An Appeal	81		
Evidence of Christianity	—		
The Scriptures	84		

CONTENTS.

New Books. On the ancient mode of baptism	173	From a brother in Maryland	210
Correspondence.	175	By a brother in Pennsylvania	212
Letter from Far-Western Brother	178	From a brother in Virginia	213
Proceedings of a council in Illinois	179	From Maryland	217
Letter to the Br. in E. Tennessee	180	Correspondence. Errata & Letters	218
New year's thoughts (concluded)	181	Appointments and Obituary	219
The simplicity of the religion of Jesus Christ	184	Communicated from Indiana	—
		Poetry & selected for the young	220
		Objections of infidels answered	221
		First german paper printed in America by a brother	222
MARCH No. 12.		Remarks thereon	225
Letter to the Br. in E. Tennessee (concluded.)	185	Letter from Theophilus	226
Translation of German Hymn	186	Extracts of letters 1—12	229
The Master is come, and calleth for thee	187	To the Far-West brethren	232
Take heed, that no man deceive you	188	"My kingdom is not of this world"	234
Correspondence	191	Notices &c.	236
Letter to a brother in the South	191	Introductory address of German Visiter	237-240
From the West to same	193		
To the FarWestern Brethren	195		
Objections of infidels answered	197	MAY-supplement No. 14.	
Temperance to the Editor	198	"My kingdom is not of this world."	241
List of letters with editorial remarks	198	On the spiritual resurrection of the pious	245
Extracts of letters from Indiana	200	Correspondence and Conclusion of the present volume	249
- - - - Virginia	201	On female preaching	253
- - - - Pennsylv'a	203	Resignation	255
- - - - Maryland	205	The pious wish	256
- - - - Ind'a & Ohio	206	Ben Syra	—
Conclusory note from Editor	208	Poetry. To-day and to-morrow	—
APRIL & MAY No. 13.			
Letter from a brother in the West	209		
Concluded	209		

1857

ADDRESS TO THE READER.

PEACE be unto you! Luke xxiv, 36. Dearest Brothers and Sisters, Friends and Fellow-Travellers to Eternity!

Peace be unto you! Not the peace, which the world may give, but that peace, which cometh from on high.

With this salutation we send the Visiter in the midst of you. Will you bid him welcome? We trust, that you are „not forgetful to entertain strangers, for thereby some have entertained angels unawares.” Would you then sent away a stranger, who comes to you in the name of JESUS, the Prince of Peace? No, certainly not, if you love his Master, & can possibly make room for him. But you will ask, How may we know, that he is not an impostor? We answer, — By carefully examining and scrutinizing him in a spirit of candor according to the Gospel; by watching him closely, and by „trying his spirit, whether he is of God, because many false prophets are gone out into the world.” 1 John 4, 1.

A long time has elapsed, since we sent out the queries, proposed in July 1849. to the printer, — and also his views on the subject of a publication of this kind. He wished to take the advice of his brethren, and the result of the consultation was, that a majority of churches heard from was in favor of the measure, or at least of a trial, that a respectable number of subscribers [more than three-hundred] and even payment for more than fifty copies were sent in. — Thus far we felt encouraged.

On the other hand a variety of difficulties made their appearance. From the minority of churches and a number of individual brethren, whom we both love and respect, objections were raised, and a difference of views were exhibited, that we felt loth to go on. Other disappointments following, we have postponed

the beginning of the work from time to time, while we have been still urged on. We intended to submit the matter to the decision of the Yearly Meeting last spring; but in order to form a proper judgment, it would have been necessary, to lay a few numbers before the brethren, and this was out of our power to do, on account of protracted illness in person and family.

But we cannot defer it any longer. We have prayerfully considered every objection; we have already felt the difficulties; we shrink from the responsibility. Yet there is one word of God staring us in the face, which will deprive us of our peace, unless we obey it. It is this. James 4, 17. „Therefore to him that knoweth to do good, and doeth it not, to him it is sin.” Consider with us the following facts.

Thousands of presses are daily working in this our country, and are issuing a multitude of publications, some good, some indifferent, and some, alas! too many absolutely bad and hurtful. They find their way not only to every village, but we may say, into every family or cabin of our land. Every denomination almost publishes a paper of their own, holding forth and defending their peculiar tenets. Popular errors and the most ingenious counterfeits of truth are brought to our very doors, and our children are charmed with the same. Nay more; we have to look for such times, when, „if it were possible, the very elect shall be deceived.” Now if this be the case, should we not use every means in our power, to counteract the evil tendencies of our time, and to labor in every possible way for the good of our fellowmen, and for the glory of God and his truth as it is in Christ Jesus!

Some one will say: We have the Gospel, and that is sufficient for us. Truly we have abundant cause to be thankful

to God, that he has given & thus far preserved unto us the blessed Gospel, not only in the original language, but in so many different translations, that every one may read it in his own tongue. But we would ask: Are there now none among the many, who, reading their bible, if they were questioned like the Eunuch, „Understandest thou what thou redest?“ would have to answer with him: „How can I, except some man should guide me.“

Says another: Yes we must have preachers to expound the scriptures unto us, to teach, to exhort, to reprove and to warn the people according to the Gospel, but this must be done by their word of mouth, and not by writing and printing. Say we: Not so fast, dear friend, or dear brother. Remember, that, if the first preachers of the Gospel had not preached by writing too, we would have no written or printed Gospel at all.

Seeing then, that we have apostolic example, of writing such things which may be profitable for doctrine &c., and that we are not to put the light under a bushel, but on a candlestick, so that it may give light unto all that are in the house, we trust no more need be said even about printing.

But we are asked: What do you want to print, and what is your object? We will try to answer in a few words. We are as a people devoted to the truth, as it is in Christ Jesus. We believe the church as a whole, possesses understandingly that truth, and every item of it. But individually we are all learners, and are progressing with more or less speed in the knowledge of the truth. For this purpose we need each other's assistance. But we live too far apart. If one in his seeking after a more perfect knowledge becomes involved in difficulty, which he is unable to overcome, this paper opens unto him a channel, of stating his difficulty, and we have not the least doubt, but among the many readers there will be some one, who has past the same dif-

ficult place, and can give such advice, as will satisfy the other.

Again – a brother is solemnly impressed with a view of Gospel-truth or Gospel-practice, which appears to him to throw additional light on some particular point. In his humility he mistrusts himself, and wishes to see his view scrutinized and tried, knowing that we are in constant danger to mistake a false light for the true one. In his love to his fellowmen on the other hand, he desires to communicate to others, what he believes to be true. In either case this paper will open a channel, to have wrong views corrected, and right views promulgated.

While we would thus invite and crave the co-operation of our beloved brethren in this our undertaking, we would candidly state here, that in making our selections we shall be guided by a sincere love of truth, and publish only what may appear to us most generally useful. No names of correspondents shall be published, as we neither wish to humble our erring brother, nor to tempt his vanity, if we approve of him. If our names are only written in the Lamb's book of life, we may be satisfied.

We have adopted a different name from the one first proposed, to speak its character in the least objectionable manner. May it ever be a Gospel-Visiter, that is, a Visiter in the power and spirit of the Gospel.

Finally our humble prayer is, that the Lord in his infinite mercy may grant his blessing to us and you all, and to this little work, so that none of us shall be ashamed in His coming, when He shall require of us an account of our stewardship.



WRITE the things, which thou hast seen, and the things which are, and the things which shall be hereafter. Revel. of JOHN 1, 19.

This shall be our motto, to speak of things PAST, things PRESENT, and things FUTURE.

PLAN OF THE PRESENT WORK.

I. The main object is to exhibit and defend the pure and unadulterated Gospel of our Lord Jesus Christ, as the power of God unto salvation, in the simplicity, with which it was taught and practiced by the apostles and the primitive church, with this twofold view :

1. To induce the young and thoughtless, the sinner and self-righteous, to fall in love with it, to come to it by repentance, and to receive it in faith and obedience, in order to enjoy its great blessings and glorious promises.
2. To strengthen us and our fellow-believers in the faith once delivered to the saints, to the confirming of our hope, and perfecting us in love, so that we may more fully realize our Gospel-privileges.

II. The contents of the same may be comprised under the following heads:

1. Original or selected essays on important topics.
2. Notices and extracts of such books and writings as may be interesting to our readers.
3. Correspondence.
4. Articles for the edification chiefly of the young, both in prose and poetry.



THE FRATERNITY OF GERMAN BAPTISTS.

These people, we must observe, are not the same with those described in Charles Buck's Theological Dictionary, under the denomination of "Dunkers". The Brethren neither wear a friar-habit, nor live in celibacy. Marriage is esteemed among them as a divine institution, and consequently as an honorable estate. There was never any thing like a monastery or nunnery among the Brethren, nor did they entertain the least idea of obtaining salvation by their own merit, much less of performing works of supererogation. — Thus we might go on negating almost every item mentioned in said article of Buck's otherwise truly excellent work; but it is enough to show, that the Brethren are generally but little known and less understood.

One chief reason, why the Brethren are often misunderstood and misrepresented, is this, that while they never hesitate to give an answer to every man that asketh them a reason of the hope that is in them, with meekness and fear, (1 Pet. 3, 15.) and to preach the Gospel, wherever a door is opened unto them, in sincerity and simplicity, — they do not obtrude themselves or their views and principles unasked, nor do they feel much inclined to bookmaking and publishing their sentiments to the world in print. They deem this indeed unnecessary, as they are convinced, that their sentiments and principles have been published eighteen hundred years ago in that blessed book, called "THE NEW TESTAMENT OF OUR LORD AND SAVIOUR JESUS CHRIST," which book is now scattered throughout the world in hundreds of languages and millions of copies. Other than this New Testament the Brethren have no written standard of faith, nor rule of practice, & were it not for the private interpretation of sectarians, every sincere inquirer after truth would find therein, at least in all matters pertaining to our soul's salvation the same thing.

In believing and testifying as the Brethren do, they have no other object in view but the glory of God and the salvation of souls. They have no desire to disparage, or to judge uncharitably the religion of other people. They know by their own experience, how difficult it is, to be divested of early imbibed prejudices and errors. They know also, that such prejudices and errors exist in regard to themselves. Though they may say with the apostle, that it is with them a very small thing to be judged of other men, & that they would rather suffer shame and reproach with Christ and the Gospel on their side, than enjoy all the world's honors and riches without, still for the sake of others they would wish, that every one, who may read this, could lay aside every thing which may hinder him from giving a fair, candid hearing, and from passing an impartial & righteous judgment.

The writer of this article, while performing a duty, and fulfilling a particular request, intends to do so in the fear of God and with strict adherence to truth. But as he has nothing to do with private opinions, but only to set forth what is generally believed and practiced by the Brethren as a society, he expects, that no friend of truth will reject his testimony, because some individual members may have expressed somewhat different views, nor because some members do not live up exactly to the faith, once delivered to the saints. '*Errare humanum est*,' (i. e. to err is the lot of mankind) says the old adage, and the Brethren are far from pleading themselves an exception to it. We are all liable to err, as well in theory as in practice, and therefore have to ask and to exercise forbearance. But the Brethren ask not only forbearance:—they, and your humble correspondent with them, are, it is hoped, open to conviction, and at all times willing to receive instruction. In an especial manner feels the writer of this his duty to state, that in case he in the sequel should say any thing contrary to the general views of the Brethren, either through inadvertency or misapprehension, having no time nor opportunity to consult his more experienced brethren, he will with the assisting grace of God, in the most public manner acknowledge his error, and make amendment to the utmost of his power.

Having premised thus much, it is now time to give, as requested, an outline of the leading principles, doctrines, &c. together with the history of the Brethren, and to say something

I. Of their Name.

Many denominations derive their name from some great and eminent man, who is considered their founder, and whose public services and private virtues are extolled and celebrated to the utmost. The Brethren have no such *man* to boast of. The name of their founder is too high above every other name, as to avail

themselves of it for their denomination. Among themselves they have no other name, but the one granted by their Lord and Master JESUS CHRIST, Matth. 23. 8. — "BRETHREN." — On account of some distinguishing themselves as the NEW or RIVER-BRETHREN, they have been sometimes styled the OLD or ANCIENT BRETHREN. Practizing baptism by immersion and being chiefly of German descent, they are called GERMAN BAPTISTS, and vulgarly TUNKERS, DUNKERS or DUNKARDS, the latter three being in English unmeaning terms, derived from the German word *Tunken*, which signifies "to dip or immerse." Though some of these names may be given them sometimes in derision, they are not ashamed of them, but it must be observed, that they bear them in common with several sects, which are not in communion with them.

(To be continued.)

THE FATAL MISTAKE, OR THE MIDNIGHT SHIPWRECK.

But a short time since, the entire community was startled by the news of a sudden and fearful shipwreck. The bark "Elizabeth" was returning richly laden from a foreign port. Her voyage was almost finished, when, as she neared our coast, a violent storm arose. In the darkness of midnight, as she is driven before the tempest, her officers mistake the light on "Fire Island" for the one on the "Highlands"; and steering as they suppose for the latter, but in reality for the former, the bark is soon dashed, an utter wreck, upon the breakers, and part of the crew and all her passengers are swallowed up in the waves, as in a moment, to eternity!

It is of little moment how the mistake was made; whether from erroneous calculation, or presuming confidence, or careless neglect of chart and compass. The fact that it was made, is certain; and the awful result, like all the realities of the past, is beyond the reach of prevention or remedy. All that remains for us, as we mourn the dreadful calamity

ty, is, that we endeavor to open our hearts to some of the many lessons it so solemnly teaches. And,

1. *It shows that the SINCERITY of our belief, on any subject, is no proof of its correctness.* Here is not an uncommon error, especially in reference to religion. How often, from sceptical or thoughtless persons, do we hear the assertion, "*It is no matter what a man believes, if he is only sincere.*" But, alas, this fatal shipwreck tells a different story. Doubtless the officers of that ill-fated bark were sincere in their terrible mistake. They honestly believed that the light towards which they were steering was the one that would guide them to their expected port in safety. But did the sincerity of their belief prove its correctness? Did it calm the raging of the winds and waves, or break the violence of the terrific crash, or save from the jaws of death a solitary one of its appointed victims?—And if sincerity of belief is not of itself an assurance of truth or safety in ordinary life, is it in matters of religion? If it is not a safeguard to the mariner on the deep, is it on the voyage to eternity? There are many, many false lights in this world of error and sin. See to it that you mistake not any one of them for the true light—the light of divine truth as it shines in the pages of the Bible. Err here, and your sincerity will not save you from the shipwreck of your eternal welfare—from the ruin of your hopes, your happiness, your soul!

2. *It shows that CONDUCT is necessarily connected with BELIEF.* It is often said, and here again especially in reference to religious things, that "*it is no matter what a man believes, if his conduct is right.*" But this maxim, like the one already alluded to, is both false and dangerous. Would the officers of that shipwrecked bark have steered their vessel towards the wrong light, if they had not believed it to be another? Did not their conduct necessarily flow from their belief; and is it not self-evident that the former could be safe, while the latter was erroneous? And as this principle uniformly holds good in common life, so it does in religion. No man can act right, who does not first believe right. All true morality must have its foundation in a true faith; all right conduct, in correct belief. No action is acceptable to God, or approved by an enlightened conscience, that does not spring from right principles. No stream can rise higher than its source; no water be pure, that flows not from a

pure fountain; no action be right, or good, which does not spring from right principles—those of the Bible.

3. *We are as truly responsible for our BELIEF as for our CONDUCT.* And for the plain & conclusive reason, that conduct is always connected with belief, and originates in, and takes its character from it. The two are so inseparable, that to hold we are accountable for the former and not for the latter, is as unphilosophical and absurd, as to hold one responsible for the explosion by which he blows up his neighbor's dwelling, and yet not for the touch of the spark by which he fires the train! So we reason, & justly reason, in common life. If the officers of that lost bark had made their fatal mistake through gross carelessness and neglect, they would have been held accountable for its fearful loss; just as that druggist in a neighboring city, who lately weighed out poison to a patient, is held accountable for the death caused by his mistaken belief and is now in prison under indictment for the crime. And on the same principle implied in these cases, we blame our fellow-men for being uncandid, and partial, and prejudiced, and censure them severely for their opinions, almost as often as for their conduct.

But if thus responsible for belief in ordinary life, where we are so liable to err, much more are we in religion, where there is no need of mistake;—where the truth is plain from revelation to all that wish to know it,—so plain, that even the way-faring man, though a fool, need not err therein; and where God has promised to enlighten, and teach, and guide all that ask him. And for this reason it is, that God not only invites, but commands us to believe, and blames us for not believing, and threatens us with punishment for our unbelief, and ascribes the fact that we do not believe to a wicked heart. Reason, then, and the common judgment and practice of mankind unite with the Bible in declaring, that we are responsible for our belief.

4. *How important to be always prepared for death!* The passengers in that ill-fated bark little thought that their end was so near—that the progress they supposed they were making towards their expected port, was but progress to eternity! And yet, as in a moment, they were summoned to the world of spirits—ushered, almost without warning or season for preparation, to the presence of their God and Judge! Death may not come as suddenly to you, as it did to

them. But, on the other hand, it may. You have no sure hold upon to-morrow. You know not what a day may bring forth. At any rate, amid all the uncertainties of the future, it is the part of wisdom to be prepared. And the warning alike from God's providence and His word is, that you prepare now. Now put away your sins by repentance; now believe on the Lord Jesus Christ; now begin a life of faith and holy obedience, that, whether living or dying, you may be safe. Delay not at once to enter on the great work of life, lest, when you stand upon the pathway of death, you find it too late to obey the admonition, "PREPARE TO MEET THY GOD!"

(Am. Mess.)

NEW BOOKS.

This article is left out in the present reprint of this number.

CORRESPONDENCE.

(Abridged.)

The following letter was written by a member of that Brotherhood in the "Far West," alluded to in the Min. of our Y. M. 1850. Art. 25. Some of these were originally members of our fraternity but—having no intercourse with us for 30 years, some changes from the ancient order took place among them. Of late many of our Eastern br. have moved to the same country, and come in contact with them. Hence the desire to be One people with us; hence the query before last Y. M., and hence this present correspondence.

Beloved &c.

— — — If we differ in doctrine I have no knowledge of it. But I confess there is a difference in our feetwashing and the supper and communion. And how that difference will be disposed of, God only knows. While we were thrown out separate from the old Br., there was no trouble amongst us about it. As we profess to look to no one for instruction but our blessed Redeemer, and taking the example he gave us to obey those ordinances in the way he administered them. — But now the understanding is amongst us, that the old brethren, whom we have ever acknowledged to be our preceptors, they teach to observe Christ's commands & ordinances, but they overlook this example. — If these things are not disposed of in general council to the satisfaction of the brethren in the West as well as in the East, it will amount to a very serious matter, &c.

Answer.

— — — With regard to the existing differences between your brethren of the Far West and our old brethren, we could have wished you to have stated them explicitly, so as to enable us to understand your doctrine and practice perfectly. While you seem not to be aware of any difference in doctrine, you admit there is a difference in practice. Now we believe, that doctrine and practice goes hand in hand, and it appears to us, that there is evidence in your letter of your teaching differently.

We agree with you, that this difference is a weighty matter, and if you so wish, we will try by the grace of God to examine with you the merits of the case impartially. If you write again, please to describe your mode of proceeding in those matters of difference as distinctly as possible, and let us humble ourselves as poor erring mortals before a God of unerring wisdom, &c.

A QUERY.

Whether the Brethren ought not to send out missionaries, to carry the lamp of life to those who sit in darkness!

In reply it was said,—that in our opinion the Brethren have done thus far as much as they could, consistent with Gospel-principles and apostolic practice, & if the Lord has some work to do yet for us in foreign lands, He will prepare the way, furnish the means, and call out the men, who, *like Barnabas and Paul will hazard their lives for the name of our Lord Jesus Christ, &c. &c.*

SELECTED FOR THE YOUNG.

Letter of Doddridge to a young friend.

My dear Friend.

Since you desire my thoughts in writing, and at large on the subject of our late conversation, viz. „By what particular methods, in our daily conduct, a life of devotion and usefulness may be most happily maintained and secured”—I set myself with cheerfulness to recollect and digest the hints which I then gave you; hoping it may be of some service to you in your most important interests; and may also fix on my own mind a deeper sense of my obligations to govern my own life by the rules I offer to others. I esteem attempts of this kind among the pleasantest fruits, and the surest cements of friendship; and as I hope ours will last forever, I am persuaded a mutual care to cherish senti-

ments of this kind will add everlasting endearments to it.

The directions you will expect from me on this occasion naturally divide themselves into three heads : How we are to regard God in the beginning ; the progress, and the close of the day. I will open my heart freely to you with regard to each, and will leave you to judge how far these hints may suit your circumstances ; aiming at least to keep between the extremes of a superstitious strictness in trifles, and an indolent remissness, which, if admitted in little things, may draw after it criminal neglects, and at length more criminal indulgences.

In the beginning of the day ; It should certainly be our care to lift up our hearts to God as soon as we wake, and while we are rising ; and then to set ourselves seriously and immediately to the secret devotions of the morning.

These devotions should be begun with a solemn act of praise, offered to God on our knees, acknowledging the mercies we have been reflecting on while rising, never forgetting to mention Christ as the great foundation of all our enjoyments & our hopes or to return thanks for the influences of the blessed Spirit, and renewing our covenant with God. Then to offer up a short prayer, begging that God would quicken us to each of our duties, fortify us against dangers, grant us success in what we have undertaken for his glory, to help us resist temptations, and to bear patiently afflictions. Reading a portion of scripture and singing a hymn is also recommended.

The most material directions which have occurred to me relating to the progress of the day, are these : That we be serious in the devotion of the day ; that we be diligent in the business of it, that is, in the prosecution of our worldly callings ; that we be temperate and prudent in the recreations of it ; that we carefully mark the providences of the day ; that we cautiously guard against the temptations of it that we keep up

a lively and humble dependance upon the divine influence, suitable to every emergency of it ; that we govern our thoughts well in the solitude of the day, and our discourses well in the conversations of it.

For seriousness in devotion, whether public or domestic, let us take a few moments before we enter on such solemnities, to pause, and reflect upon the perfections of the God we are addressing, on the importance of the business we are coming about, on the pleasure and advantage of a regular and devout attendance, and on the guilt and folly of a hypocritical formality. When engaged, let us maintain a strict watchfulness over our own spirits and check the first wanderings of thought. And when the duty is over, let us immediately reflect on the manner in which it has been performed, and ask our own conscience, whether we have reason to conclude that we are accepted of God in it ? for there is a certain manner of going through these offices which our own hearts will immediately tell us, "it is impossible for God to approve ;" and if we have inadvertently fallen into it, we ought to be deeply humbled before God for it, lest "our very prayer become sin." Psalm 109, 7.

From *Bunyan's Pilgrim's Progress*.

When at the first I took my pen in hand
Thus for to write, I did not understand,
Thereby to please my neighbor: no, not I;
I did it my own self to gratify.

Well, when I had thus put mine ends together,
I show'd them others, that I might see
whether

They would condemn them or them justify
And some said, Let'm live, some, Let'm die
Some said, John, print it; others said, not so.
Some said, it might do good, others said no.

Now was I in a strait and did not see,
Which wasthe best thing to be done by me.
At last I tho't, Since ye are thus divided,
I print it will, and so the case decided.

For, tho't I, some I see would have it done
Tho' others in that channel do not run;

To prove, then, who advised for the best,
Thus I thought fit to put it to the test.

I further thought, if now I did deny
Those that would have it, thus to gratify,
I did not know but hinder them I might
Of that which would to them be great de-
light.

For those which were not for its coming
forth,

I said to them, Offend you I am loth;
Yet since your brethren pleased with it be,
Forbear to judge till you do further see.

You see the ways the fisherman doth take
To catch the fish; what engines doth he make
Behold how he engageth all his wits;

Also his snares, lines, angles, hooks & nets;
Yet fish there be, that neither hook nor
line,

Nor snare, nor net, nor engine can make
thine;

They must be groped for, & be tickled too,
Or they will not be catch'd, whate'er you
do.

CHRIST IN THE GARDEN.

When nature was sinking in stillness to
rest,

And the last beams of daylight shone dim
in the West,

And the moon cast her paleness on the
lone solitude,

In deep meditation I wander'd abroad.

While passing a garden I linger'd to hear
A voice faint and plaintive from one that
was near;

The voice of the suppliant affected my
heart,

While pleading in anguish the poor sin-
ner's part.

In off'ring to heaven his pitying pray'r,
He spoke of the torments, that sinners
must bear;

His life as a ransom he offer'd to give,
That sinners redeemed in glory might live.

I listen'd a moment, then turn'd in to see,
What man of compassion this stranger
could be;

When lo! I discover'd knelt on the cold
ground,

The loveliest being I ever had found.

His mantle was wet with the dews of cold
night,

His locks by pale moonlight were glist'-
ning and bright;

His eyes like bright diamonds to heaven
were rais'd,

While 'round him in anguish stood an-
gels amaz'd.

So deep was his sorrow, so fervent his
pray'rs,

That down on his bosom roll'd blood,
sweat & tears;

I wept to behold him, I asked his name,

He answer'd, I'm JESUS, from heaven I
came.

I am thy Redeemer, for thee I must die,

The cup is most bitter, but cannot pass by;

Thy sins which are many, are laid upon me

And all this sore anguish I suffer for thee.

I heard with deep sorrow the tale of his
woe,

While tears of repentance my eyes did
o'erflow;

The cause of his sorrow to hear him re-
peat,

Pierc'd deeply my bosom, I fell at his feet:

With the voice of contrition I loudly did
cry,

Lord, save a poor sinner! Oh save or I die!

He smil'd when he saw me, & said to me,
Live!

Thy sins, which are many I freely forgive.

How sweet was the sentence, it made me
rejoice,

His smiles how consoling, how charming
his voice!

I fled from the garden to spread it abroad,

And shouted Salvation, oh glory to God!

I'm now on my journey to mansions above

My soul full of comfort, of light, peace &
love;

I think of the stranger, of the prayers &
tears

Of that lovely stranger, that banish'd my
fears.

The day of bright glory is rolling around,

When Gabriel descending the trumpet
shall sound;

My soul to that stranger in glory shall rise

And see him, my Saviour, with unclouded
eyes.

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No. 2.

THE CHURCH IN THE WILDERNESS, OR

Testimonies of the existence of an apostolical church from the beginning of the Gospel up to our time.

It is a remarkable fact, which however the compiler of the following testimonies does not remember, to have seen noted particularly by any writer, namely that the first churches, planted by the Apostles, were almost all collected in the chief cities existing at that time. JERUSALEM, the capital city of Judea, where the world-renowned temple of JEREMIAH stood, to which not only the Jews, but the pious of all nations used to flock, particularly at the time of the great feasts, appointed by divine law, namely the passover, the feast of weeks, and the feast of tabernacles. At such times millions of Jews and other God-fearing men were gathered in that place, and here it was, and at such a time, that the Lamb of God, the great antitype of the Passoverlamb, was slaughtered, and here again it was, and only seven weeks afterwards at another time, when multitudes were gathered, that the FIRST CHURCH of CHRIST was established. Thence the Gospel spread to the cities of SAMARIA, JOPPA and CESAREA in Palestine, DAMASCUS and ANTIOCH, chief cities in Syria, and not to multiply names, we will only mention yet, ATHENS and CORINTH in Greece, PHILIPPI and THESSALONICA in Macedonia, EPHESUS in Minor Asia, and finally the great city of ROME, which had undertaken to bring all the world under its sceptre.

There is no doubt, but it was under divine providence, yea under the special direction of the Holy Spirit, that

the Apostles thus planted the first churches in great cities as central places, from which the Gospel could spread more easily into the surrounding country of those places, and History informs us, that this was accomplished in a great measure during the first centuries by the pious zeal of the primitive Christians and even by the wicked designs of the enemies of the Gospel, who persecuted the church. "Therefore they that were scattered abroad went everywhere preaching the word." Such was the consequence of the persecution of the church in Jerusalem, (Acts viii, 4.) and here we may add, was the first church in the wilderness.

But on the other side it is no less true, that corruption and apostasy originated and spread also from those city-churches and that simplicity and purity had to take their abode somewhere else. This then was another cause of driving the church into the wilderness.

The only church, which was and remained pure to the end of her existence was that of Jerusalem. She was planted by the Apostles, and continued to be under their care, until that awful calamity, predicted by our Saviour, of the total destruction of the city by the Romans, came near, and compelled the Christians to flee from the doomed city.

We hasten now to give the testimony contained in a late German work, entitled: "*Christliche Kirchengeschichte für Schulen und Familien. Calbe & Stuttgart.*" (i. e. Christian Church-History for schools and families, &c) which was presented by the author to the writer of this, though he has not given his name in the book. We can only say, he is a pious and learned Lutheran divine, worthy of all credit as a witness. He says page 2.

The church in JERUSALEM, which came to the faith on Pentecost, was the first Christian church or community. At that time the enemy had not yet sown his tares among the wheat, and when any one confessed Jesus openly and was baptized, it might be generally concluded, that he was serious and honest in his profession. These first Christians, who were constantly increasing in number, (see Acts ii. 47. iii. 14. vi. 7.) formed a true and pure church of Jesus, and proved by their conduct, that they had indeed undergone a change for the better. Even the unbelieving Jews were in awe of them, and did not dare to offend them. The whole church was as One heart and One soul; all were knit together in love, and each was ready of his abundance to supply his brother's wants. Wealthy members of the church sold their houses and possessions, and the proceeds thereof were put into the treasury of the poor, which was under the care of the Apostles, until proper persons to take care of the poor were chosen, and called deacons. The Christians in Jerusalem assembled themselves daily for worship; and at their common lovefeasts, which were held frequently, they celebrated every time also the communion of the Lord. If one would not submit to the order of the house of God, or conducted himself offensively, he was admonished in love and seriousness, and, if this did not answer, excluded. He, who desired to attach himself to the church of the disciples of Christ, and therefore to be baptized, was only asked: Whether he believed, that Jesus is the Christ, (i. e. the Messiah, the promised Saviour of the world)? & when he affirmed this, baptism was no refused to him. — — —

There was however not much danger to fear, that many should be willing to make this simple confession, without believing in the heart on Jesus, for even to this bare confession it required more self-denial, as a Jew naturally is able to take upon himself.

The labor of their (the apostles) followers made also in the course of the second and third century considerable progress, of which however we have no such exact and copious accounts, as of the missionary labors now; then more was done, less written.

The picture of a church of Christ, as it is drawn in the word of God, and as it was represented in the apostolic church, appeared to the Christians soon too simple, and they endeavoured to make improvements of all kinds on it. Each following century added new ones to it, and at last it was covered over so much that rarely here and there a vestige could be recognized of the original picture. — — — Chiefly three tokens there are, in which the inward corruption of the church already in the period spoken of (years 300 — 500), betrays itself: False doctrine, the condition of the priesthood, and the corruption in morals.

However there are not wanting entirely the vestiges of a christian church, which was opposed to the overwhelming corruption in doctrine and life, and especially to the arrogated dominion of popery. It would indeed appear remarkable, if among those, who had the word of God, there would not have been also people, who judged the condition of the church according to it, and bore testimony against its degeneracy. In the quiet retreat of many monasteries there were yet to be found single and pious individuals, who, though they did not loudly testify against the growing corruption, still for their own persons kept the faith in a good conscience, put the talent intrusted to them to usury in their immediate neighborhood and made their solitary dwelling place an asylum of christian piety and knowledge. — Welcome also are to us the few hints, which history gives of a church of pious christians, which existed in the deep valleys of the high snow-covered Italian Alps, and came fully to light only as late as the eighth century. They are the Vallenses or valley-people, undoubtedly of the

same origin with the Waldenses in the valleys of Piedmont, of whom we shall speak hereafter. It is easy to conceive that a church, which retired from a degenerate church, and sought to serve the Lord in secret, did not write extensive books on their own history, and that therefore we have so few accounts of their first planting and their eventual progress. In the Atlantic ocean there grows a sea-grass out of the bottom of the sea with stems 550 feet long: only its uppermost point together with its blossom rises above the surface of the sea, but the deep root and the long stem the eye cannot reach. So in similar manner the church of the Vallenses, all at once reaches the surface of historic life, but of its hidden origin and its growth during 800 years, history is unable to give an exact account. Only a few brief hints have been left to us, but they are sufficiently attractive not to be overlooked. They are as follows:

When the christian church by obscuring the true doctrine and by gradually losing piety, fell into decay, those, who saw the evil, separated themselves more and more from it, and united together in order, faithfully to hold fast the truth of the Gospel according to the holy scriptures, to live accordingly, and to regulate their churches after the precepts of the apostles. A considerable number of such faithful persons, who would not take part with the corruption, which was entering deeper and deeper into the Roman church, was living already in the eighth century, and according to some historians, yet much earlier, in the deep valleys of the **APENNINES**, where they remained concealed from the eyes of the popes and their servants. They and their descendants derived their confession of faith and the succession of their bishops from the (first) primitive christians and the apostles themselves. Old accounts relate, that Paul made his journey from Rome into Spain, after his first imprisonment, through Italy and planted on this occasion the valley church

in the Apennines. But however it may have occurred, so much is certain, that even then, when they were first known, they were of an old age, and that it is easier to explain, how such a church, hid in inaccessible vallies of the Alps, could preserve its original purity and faith, than how it could have been formed in the midst of the growing corruptions of the church. Customs, language, form of apparel, superstition make but little change, even in centuries, among inhabitants of mountainous districts, who are almost entirely excluded from intercourse with a life full of change; in the deep valleys of Rhatia and Engadin, they have preserved the Roman language to this day and in the Scotch Highlands the songs of Ossian for more than a thousand years have passed from mouth to mouth. Indeed as long as the word of God was not altogether exterminated in the world, there was still hope of a renovation of the church, though debased and desolate; but yet it is doing the heart good to hear, that while far and near rivers of trouble and waters of corruption covered the church, there existed a hidden church in the valleys of the Alps, where the Lord was worshipped in spirit and in truth, and that he also in this way has fulfilled His word, "that the gates of hell should not prevail against it."

HISTORY OF THE WALDENSES.

How willingly turns the eye away from these horrid pictures, in order to seek out the hidden vestiges of a true church of Christ, which has been preserved in the midst of the increasing apostasy of the (so-called christian) world in quiet retirement through all centuries and free from defilement. We have already made the acquaintance of the peaceful separate people of the Vallenses in the Italian mountains; but they were not the only ones, who bore testimony, by word and deed, against the increasing corruption of the apostate church and against the frivolous array

gance of popery ; for we find rather, if we follow the tender thread of history, that they have had from the beginning yet other co-partners of their views and testimony. They are commonly called Waldenses ; but they were also besides at different times and in divers places distinguished by many other names, and on their relations with the Vallenses, who had the same views, only so much may be said, that both names are synonymous, and with the name Vallenses are commonly denoted those witnesses of truth, who lived in the Apennines, while those living in the South of France were called Waldenses. Already in the year 1100 it was a proverb in the Roman church : "He is a Waldense, and therefore worthy of death." Again says one of their bitterest persecutors, who was Prior in Turin, of them as follows ; "The origin of this sect cannot be fixed upon a certain time ; yet so much is known, that in the tenth, yea even in the ninth century they could not have been young any more." Another of their enemies relates as a quite general opinion, that 300 years after the emperor Constantine, and consequently between the 6th and 7th century, there lived a certain Peter in the neighborhood of Valdi, who taught the way of poverty and propagated the same by the sect of the Waldenses. Another historical account assures us, that the churches of the Albigenses (also a branch of the Waldenses) had remained independent of the bishop in Rome, from the time when the king of the Western Goths, Alarich, had made the city of Toulouse his residence (in the year 409.) Lastly we find in the writings of a chief persecutor of the Waldenses in the thirteenth century, who himself had been formerly one of their teachers, the following assertion : "The sect of the Waldenses is the most ancient among all. Some assure us, that she exists from the times of the Roman bishop Sylvester I ; others even will find their origin in the times of the apostles."

This is confirmed by another declaration of an archbishop in Turin, who has been likewise an adversary to these witnessings of truth. He says : "There must have been great and powerful causes, why this sect of the Waldenses has already existed so many hundred years, while so many people, in different times with the utmost power have endeavored in vain, to root them up, and contrary to expectation they have always remained victorious, and in all things invincible." To this he adds : "*The sect of the Waldenses has had its beginning of a certain man, whose name was LEO, and who was a very pious man in the days of CONSTANTINE the Great, the first christian emperor. This LEO broke off from communion with the then bishop in Rome SYLVESTER I. in abhorrence of the avarice of this bishop, and of the immoderate prodigalities of the emperor to the clergy ; he (LEO) retired to a remote region, and many christian people followed him.*"

* * *

THE FRATERNITY OF GERMAN BAPTISTS.

Continued from page 4.

II. Of their general principles.

It has been said that the true test of principles, whether they are good and correct, or not, is this : If by their universal adoption and practice mankind would be better and happier, they are good ; but if a principle, generally adopted, would have the contrary effect, it is bad. The brethren are willing to have this test applied to the following, what ought to be general, but they are sorry to say, which are too much yet considered even by a so-called Christian world, their peculiar principles. Would to God, that they might be practiced more faithfully still by those, who profess them, and better understood by the world !!

I. The first grand principle, which the brethren consider as essentially necessary to the spiritual life of a child of God, whether it is a new-born babe in

Christ, or has grown up to the full stature of a man in Christ Jesus, is, "to love and obey, to speak and act the truth." To love and obey the truth, as it is in Christ Jesus;—to speak and act the truth, as it is within ourselves. If one would ask in regard to the first; What is truth! He, that could say, "I am the truth," John xiv. 6. answers in another place, [John xvii. 17.] "Thy word is truth." Hence the brethren take the word of God alone and altogether for their guide, and must conclude, that any one, who does not love this word, nor is willing to obey the same, whatever his professions otherwise may be; is devoid of the very first principle of a godly life. Again,—a person, who is not truly sincere; not speaking and acting the truth always, as it is within himself, may have the form of godliness, but is wanting the power thereof. But swearing an oath seems to the brethren to imply as if we might without an oath speak, what is not true, which is undoubtedly contrary to the Gospel. Therefore they submit simply to the command of their Saviour; "Swear not at all." Matth. v. 34.

We are happy to say, that we are not entirely alone in maintaining, that *Oaths are unlawful for Christians*, but that the MENNONITES and others among the German, and the FRIENDS or Quakers with some others among the English agree with us in this principle.

II. The second principle which the Brethren consider of vital importance, is love to all mankind. It is evidently a Gospel principle. It flows naturally from the love of God. I JOHN v, 20. Now to harm intentionally and purposely a fellow-creature in any way, is directly and absolutely contrary to this principle. Hence the Brethren have always felt it their solemn duty to abstain from all revengeful actions, from all war and bloodshed, and from doing violence to any man, either in his person, or in his character or in any shape whatever.

While there are some and perhaps many among our Brethren, who before

their conversion, and consequently before they became members, had been serving and mustering in the militia, and and a few even may have been actually engaged in military service and in war, we can safely say, that no brother, who was in the full use of his mental faculties, ever could be found in the military ranks. Though the Brethren hold it to be their duty to submit to the higher powers in all things, which are not contrary to the word of God, yet in matters where their conscience is bound by the express declarations and commands of the Most High, they must say to their rulers, who would compel them to do what they believe to be wrong. "*Whether it be right in the sight of God to hearken unto you more than unto God, judge ye.*" Acts 4, 19. On this account our brethren, while in Europe, suffered greatly, and we have the more reason to be thankful, that we live under such a mild government here in these United States of America.

* * *

CORRESPONDENCE.

Second letter from one of the Far-West Brethren. See N. 1. page 9.

Illinois Dec. 2. 1850.

Beloved Br.

— — — After the perusal of your letter, I regard it as the production of a christian spirit and a manifestation of brotherly love, which I consider worthy of great regard, especially as it has come from a brother I have never seen. I will endeavor to comply with your request for your satisfaction.

But before I commence to state in a brief manner the difference, I can assure you, the difference did not take place with the design to create a discord in the Brotherhood, neither had we a desire of dissenting from the brotherhood, but the change was produced by a conviction that it was our duty to do so.

The change was produced by a correspondence with Br Samuel Arnold, and Daniel Gerber on the subject of feet-

washing, which took place after an association was held in Mahlenberg co. Ky. The same association put Adam H. and his party under a censure, and the next year they were communicated in O. Br H.s of Mo. and myself was at meeting held in Ky. We were received by the old brethren and sat with them in council, and we agreed in all things that were cancelled excepting feetwashing. The western brotherhood washed feet after supper, which was a subject that was discussed, but not decided. And it was agreed on, that a correspondence should be kept up; the first letter that we received put an end to the difference existing in feetwashing. Those dear brethren cited different portions of Scripture in Mark 14, 22. and that reads as follows: "And as they did eat, Jesus took bread and blessed it and brake it." And in Matth. 26, 26. "And as they were eating, Jesus took bread and broke &c." From these passages they argued, that when Jesus was the administrator, he left no room for feet-washing to come between the supper and the breaking of bread. From that fact we knew we erred in the time of washing feet, and from that time we changed the washing. We saw, to take our divine Master for an example, we must not put anything between the supper and breaking of bread, and being convinced, if we followed the example, we must break bread as soon as the supper is eaten, or while some are yet eating.

Being through with the cause that produced the change, I will relate our mode of proceeding. The day before the communion we take up in preaching. When the evening comes on, while the supper is preparing, we read the eleventh chapter of 1. Cor. and lecture on the necessity of an examination. By early candlelight we have the table furnished with the supper. We then invite the members to take their seats at the table. The brethren occupy one end and the sisters the other end of the ta-

ble. The administrators place themselves between the brethren and sisters at the table. There the bread and wine is placed on the table, and the aprons and water is put in reach of the administrators. We then sing a hymn and offer up praise. Then the 13. chapter of John is read, and when that part is read "He riseth from supper," the administrator rises to his feet, he lays aside his garments and girds himself with an apron, then commences feet-washing: and when the feet are washed, he wipes them with the apron, where-with he is girded. When the brother's feet are wiped, he embraces him with a kiss. An elder sister by his side commences in the same way to wash the sisters' feet. By the time they have washed two or three members' feet, they are released and so change as often as convenient. The members remain at the table and the water is carried around, until all their feet are washed.

While there is washing, an elder generally lectures all the time on feet-washing and also on the nature of the supper. Then the administrator concludes with speaking on the sufferings and death of our Saviour and the emblem of his mangled body set before them. When this is done thanksgiving and prayer is offered up for the Gospel-feast that is before them. This done, they all commence eating and some of the deacons will warm the soup with hot broth. The supper is composed of meat, bread and soup; and while some are yet eating, the administrator takes bread and offers up thanksgiving and prayer, and after the bread is broken, they administer it to each other, as they do on Rock river, and the sisters receive it from the administrator. In feet-washing we have never made any change from what we have seen practised. But you will see in the supper and breaking of bread we think we are not authorized to unjoin the limbs of the Lamb of God.

For the want of room I must close. Examine this matter dear br. If you

see an error you will point it out.

I remain yours in the bonds of brotherly love in the Gospel.

* * *

REPLY.

Ohio, January 1851.

Beloved brother!

Wiping and trusting, that you have been permitted with us to enter upon the new year of grace 1851, in the enjoyment of health in body and soul, and praying that the Lord in mercy will continue with us, and particularly bless our correspondence, I must say, that I was both pleased and edified by your friendly epistle, that is to say, by the evident spirit of candor and humility, in which you state your former error, and how you were willing to be corrected, and also your present practice, and your willingness still to be convinced if in error. This I consider as an essential mark of a child of God.— — — In an especial manner edifying was your statement, that your western Brotherhood used to wash feet after supper, until you were convinced by our dear brethren SAMUEL ARNOLD and DANIEL GERBER, that it ought to be done before supper and acknowledging your error; you accordingly changed your practice. May I always be willing to follow your example and would to God, that I could go on to approve your succeeding course likewise, and spare myself and you the pain, which duty requires.

But now permit me to say in sincere love and true humility, that it appears to me, while you tried to escape Scylla, you fell into Charybdis, or to speak plainly, while you corrected one error, you fell into another mistake, "not discerning the Lord's body" from the Lord's supper. Understand me well, dear brother, and in love. While I agree perfectly with my old brethren, that from all the testimonies in the Gospel, Jesus left no room for feet-washing to come between the supper and the breaking of

bread, I agree also with them, that every thing was done "decently and in order," and that we are "to tarry one for another," not only in the beginning, but also in the ending of supper. It seems to me to be impossible, that our Saviour, who said, "Think not that I am come to destroy the law and the prophets; I am not come to destroy, but to fulfill," should have forgotten or neglected to fulfill that portion of the law, which is recorded Dent. viii. 9. and where it says: "When thou hast eaten and art full, thou shalt bless the Lord thy God." But that Christ had not forgotten it, appears to be plainly indicated in the Gospel according to Luke xxii. 17. where we read: "And he took the cup (of thanksgiving,) and gave thanks, and said, take this, and divide it among yourselves." That this cup was not the cup of the New Testament, or the communion of the blood of Christ, is evident from the following, particularly from the 19 and 20 verses.—Still, what I cannot help to consider as a mistake, has tended to my edification. It has most powerfully reminded me of that proneness of our fallen and sinful nature, to fall from one extreme into another, rather than find the narrow path pointed out by the Gospel, as exemplified by the conduct of Peter, when his Lord and Master came to him to wash his feet. In the first place he refused to submit, and even after the Saviour had remonstrated with him, he said: "Thou shalt never wash my feet." But finding at last, that in not submitting he should lose his part with the Saviour, he at once went to the other extreme, and wanted to do more than his Lord required. Such is human nature, and alas, how often have I been like Peter! May I beware for the future not to go my own way, nor to follow my own thought, but simply to submit to Jesus and His word, the Spirit and the bride!

I do not wish at this time, dear brother, to go any further in the discussion

of our differences. Though I consider it a solemn duty, to help each other in the right way, yet I can assure you, that I take no pleasure in fault-finding, and would much rather see you come and join heart and hand with our ancient brotherhood, than point out to you, where you and your brethren have missed their way. At any rate I will now await your answer on this letter, and shall be guided in our future correspondence accordingly. In the mean time, to use up this paper, I will offer a few remarks more on what I said at the close of the last paragraph.

(The sequel contains some hastily drawn and lengthy remarks on the origin, necessity and usefulness of council-meetings, based chiefly on Acts xv., but as we fall short of room in this number, and the subject will be treated on more fully, at the proper place, in the article already begun, headed "The fraternity of German Baptists," we will here give only the sum and substance of what was said in the letter.)

There was a different doctrine brought to the church at Antioch by some men from Judea,—Paul and Barnabas had no small dissension and disputation with them;—the church in Antioch however did not take the matter into their own hands, to decide upon it but determined to send Paul and Barnabas and certain others of them to Jerusalem, unto the apostles and elders about this question. &c. &c. From this it was argued, that, (though we might try like Paul and Barnabas by private discussion to come to an agreement, but if our endeavors would prove fruitless,) the example of the church of Antioch pointed out the only way of finally settling differences. Then the Yearly meetings were mentioned, and the brother cordially urged and invited to attend the same, and thus the letter closed with repeated greetings, apologies &c.

* * *

SELECTED FOR THE YOUNG.

SELF-EXAMINATION IN THE EVENING.

"Did I awake as with God this morning, and rise with a grateful sense of his goodness? How were the secret devotions of the morning performed? Did I offer my solemn praises and renewed the dedication of myself to God, with becoming attention and suitable affections? Did I lay my scheme for the bu-

siness of the day wisely and well? How did I read the Scriptures, and any other devotional or practical piece which I afterwards found it convenient to review? Did it do my heart good, or was it a mere amusement? How have the other stated devotions of the day been attended, whether in the family or in public? Have I pursued the common business of the day with diligence and spirituality? doing every thing in season, and with all convenient despatch, and as, unto the Lord? Col. 3. 23. What time have I lost this day, in the morning, or the forenoon, in the afternoon, or the evening? (for these divisions will assist your recollection?) and what has occasioned the loss of it? with what temper and under what regulations have the recreation of this day been pursued? Have I seen the hand of God in my mercies, health, cheerfulness, food, clothes, books, and preservation in journey, success of business, conversation, and kindness of friends, &c.? Have I seen it in afflictions, and particularly in little things, which had a tendency to vex and disquiet me? Have I received my comforts thankfully, and my afflictions submissively? How have I guarded against the temptations of the day, particularly against this or that temptation which I foresaw in the morning? Have I maintained a dependence on divine influence? Have I lived by faith on the son of God. Gal. 2. 20. and regarded Christ this day as my teacher and governor, my atonement and intercessor, my example and guardian, my strength and forerunner? Have I been looking forward to death and eternity this day, and considered myself a probationer for heaven, and through grace, an expectant of it? Have I governed my thoughts well, especially at such and such an interval of solitude? How was my subject of thought this day chosen, and how was it regarded? Have I governed my discourses well, in such and such company? Did I say nothing passionate, mischievous, slanderous, imprudent, impertinent? Has my heart this day been full of love to God, and to all mankind? and have I sought, and found, and improved, opportunities of doing and of getting good? With what attention and improvement have I read the Scripture this evening? How was self-examination performed the last night and how have I profited this day by any remarks I then made on former negligences and mistakes? With what temper did I then lie down, and compose myself to sleep?"

THE MONTHLY GOSPEL - VISITER.

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Nro. 3.

THE CHURCH IN THE WILDER- NESS, or

Testimonies of the existence of an apostolical church from the beginning of the Gospel up to our time.

Continued from page 20.

Designedly I have related nothing of the assertions of the Waldenses themselves, who steadfastly maintain, that their church was established by the apostles themselves, and was preserved in unmixed purity since their time; such testimony might be considered partial: — but when their most inveterate adversaries themselves admit, that the age of the Waldensian churches reaches up to the apostolic time, then it is a pleasing confirmation of the truth, that at all times, even in the most corrupt centuries of the (Roman) church, there existed always a true church of the Lord, though perhaps unknown to the world, which was preserved from the gross errors of the dark ages, and the dreadful immorality prevailing then, and that consequently, as in *Elijah's* times, the seed of the just and pious, who would not bow their knees to *Baal*, has never been rooted out.

In different countries and at diverse times these witnesses of truth, who were chiefly opposed to Popery and its corrupt clergy, were sometimes called *Albigenses*, *Leonists*, *Picards*, *Arnoldists* or the *Poor of Lyons*. Undoubtedly *CLAUDIUS* of *TURIN*, who died 839, having testified against the worship of images and other abuses of the Roman church, stood already in connection with the *Waldenses*, and of the disciples of the two preachers of repentance in *France*, *PETER* & *HENRY BRUYS* (about 1150,) this is likewise certain. In *Germany* they were called in the twelfth century *Cathari* or *Gazari*, (hence the name “*Ketzer*”) i. e. the pure, because they wished to remain pure from the errors and abuses of the

Roman church. And when a certain *LOLLARD*, who was burnt in *Cologne* as a heretic, had preached to the *English* in *Guyenne* the doctrines of the *Waldenses*, then those who received these doctrines, were afterwards in *England* called *Lollards*. In the fourteenth century there were only in *Bohemia* and *Austria* about 80, 000 such *Cathari* or *Waldenses*. Besides they were found about this time in *France*, in *Italy* and *Sicily*, in *Dalmatia*, *Croatia* and *Slavonia*, in *Constantinople* and *Greece*, in *Bulgaria*, in *Livonia* and *Poland*, in *Flanders*, *England* and *Spain*. *Ervin of Steinfeld*, one of their adversaries in the twelfth century, says: „Such of them, who have returned to the bosom of the (roman) church, have confessed to us, that the *Waldenses* are dispersed in great numbers in all countries, and that many of our priests and monks are in connexion with them.” Sometimes they were more, sometimes less separate from the ruling (roman) church. The *Albigenses* for instance formed about the year 1200. a particular and very numerous church, and had separated themselves entirely from *Rome*; others were outwardly yet attached to the church, in order to escape persecution, or as long as they had not yet come to the full knowledge of its corruption. Upon the whole there were among them, as appears natural, different degrees of knowledge and purity, different views of this or that point of doctrine, and here and there a leaning to go too far on the otherside; sometimes there were mixed among them untrue members, whose errors were consequently imputed to the rest. Thus many absurd and contradictory accusations, which have been raised against the *Waldenses*, may be explained. However in this they were all united, that they were dissatisfied with the low condition of Christianity

and opposed against the popish dominion of the conscience. The confession of faith of the *Waldenses in Southern France*, who were perhaps the most pure among all, contained the following points, from which we may at the same time become acquainted with the opposite erroneous doctrines of the then-ruling church.

1. They confessed, that in all things which pertain to salvation, we must believe alone the holy Scriptures, and besides no other man nor book.

2. They taught, that there was but one Mediator, and that the saints are not to be called on.

3. They declared the purgatory for an (human) invention.

4. They admitted only two sacraments, baptism and the holy supper.

5. They rejected the Mass and especially that for the dead.

6. They rejected all human traditions, such as fast-days, superfluous holy-days, monastic orders, pilgrimages, and all ceremonies, instituted by men only.

7. They denied throughout the pre-eminence of the pope before other bishops, and his assumed power over civil government. The offices of bishops, elders and deacons however they acknowledged.

8. They maintained it to be scriptural, to distribute the communion under its twofold emblems.

9. They said, the Roman church was that Babylon, of which is spoken in the Revelations of John, and the Pope was the origin of all errors and the very Anti-Christ.

10. They rejected the selling of indulgencies, and the forbidding of priests to marry.

11. They taught, those that hear the word of God and understand its true sense, are the church of God, and to that church were given by Christ the keys, and therefore she has the authority and duty to drive away the wolves, and to call pious and true pastors, whose voice they should hear, and by whom they should receive the sacraments.

To this correct knowledge of the truth

they had arrived by the diligent use of the holy scriptures. Their daily food was the word of God, with prayer and singing, which they did not omit even in the midst of their labours. Thus it came to pass, that the most common people were eminently founded in the word of God. There were such among them, who knew the whole book of Job, and others, who had the whole New Testament by heart. Each father of a family among them exercised the spiritual priesthood. The father taught the son, the mother her daughter. Disciples of seven days instructed already others again. Almost every one among them could read and write, which at that time so many priests and bishops of the popish church were not able to do. Their life was simple, temperate and without reproach; their words even were weighed by the word of God.

The monk HERBERT in *St. Bernard's* time in the twelfth century says of them: „No man can be so ignorant, who will not, if he joins them, learn in 8 days time so much, that he could not be overcome either by word or example.” — No wonder, they spoke in the language of the country, and had the word of God in the same, while the Roman priests talked in the air, for no man understood them, and no man should understand them. They lived by the labor of their hands; chastity, humility, charity and industry prevailed among them. They called each other brother and sister, and had true brotherly love. To their rulers they were faithful and obedient, and their irreproachable conduct gained unto them such confidence of all right-thinking people, that *Waldenses* were preferred before all others for men-servants, servantmaids, nurses &c. One of their most violent adversaries, *Rainer*, had nothing else to reproach them with but 1. that their sect was the most ancient among all; 2. that there was scarcely any country, where they were not to be found; 3. that, while all other sects made themselves abominable by

their blasphemous doctrines, these Waldenses made a great show of piety, since they lived justly before men, believed in God true and right, held all the articles in the apostolic confession of faith, *only that they hate the roman church and clergy.* — Another of their enemies says, these heretics are known by their modesty, honesty, piety, and every christian virtue. He did not consider, that by this he admitted actually, how these virtues were not to be found in his church.

Their poor members, their teachers and their messengers they supported only by their liberal contributions. For even this mark of a true and living church the cordial communication of the members themselves, was not wanting among the *Waldenses*. Their bishops used to send messengers to their churches in all countries, of which they had exact statistical accounts. These went by *two* and *two*. Wherever they came, they were guided by certain *tokens*, which the *Waldenses* had put over the *doors* or on the *roofs* of their houses. Where they noticed such a token on a house, they entered, strenghtening their brethren, instructing them in the word of God, exhorted them to constancy under persecutions, prayed with them, comforted them in their temptations, and ordained sometimes by the laying on of hands elders &c. They were for this reason also called *passageni*, or passengers, because they were sent into all lands. And so numerous they were every where to be found, that a messenger, who travelled from Cologne to Mailand, could stop every night with their fellow-believers. Generally the Waldenses maintained constant intercourse and correspondence with their brethren in other lands, and had for this purpose trusty houses in Genoa, Florence, Venice and in other places, whence they received and sent their letters. These contributed not a little to the strenghtening of the faithful, and to the promoting of godliness among them.

To be continued in our next.

ON PRIDE. An Extract.

This is inordinate and unreasonable self-esteem, attended with insolence, and rude treatment of others. „It is sometimes, says a good writer, confounded with vanity, and sometimes with dignity: but to the former passion it has no resemblance, and in many circumstances it differs from the latter. Vanity is the parent of loquacious boasting; and the person subject to it, if his pretences be admitted, has no inclination to insult the company. The proud man, on the other hand, is naturally silent, and, wrapt up in his own importance, seldom speaks but to make his audience feel their inferiority.” Pride is the high opinion that a poor little contracted soul entertains of itself. Dignity consists in just, great and uniform actions, and is the opposite to meanness. — Pride manifests itself by praising ourselves, adorning our persons, attempting to appear before others in a superior light to what we are; contempt and slander of others; envy at the excellencies others possess; anxiety to gain applause; distress and rage when slighted; impatience of contradiction, and opposition to God himself. The evil effects of pride are beyond computation. It has spread itself universally in all nations, among all characters; and as it was the first sin, as some suppose, that entered into the world, so it seems the last to be conquered. It may be considered as the parent of discontent, ingratitude, covetousness, poverty, presumption, passion, extravagance, bigotry, war and persecution. In fact, there is hardly an evil perpetrated, but what pride is connected with it in a proximate or remote sense. To suppress this evil, we should consider what we are. „If we could trace our descents, says Seneca, we should find all slaves to come from princes, and all princes from slaves. To be proud of knowledge, is to be blind in the light; to be proud of virtue, is to poison ourselves with the antidote; to be proud of authority is to make our rise our down-

fall." The imperfection of our nature, our scanty knowledge, contracted powers, narrow conceptions, and moral inability, are strong motives to excite us to humility. We should consider also, what punishments this sin has brought on mankind. See the case of Pharaoh, Haman, Nebuchadnezzar, Herod and others. How particularly it is prohibited, Prov. xvi, 18. 1 Pet. v, 5. James iv, 6. Prov. xxix, 23. what a torment it is to its possessor, Esther v, 13.; how soon all things of a sublunary nature will end; how disgraceful it renders us in the sight of God, angels and men; what a barrier it is to our felicity and communion with God; how fruitful it is of discord; how it precludes our usefulness, and renders us really contemptible.

ON HUMILITY.

HUMILITY is a disposition of mind wherein a person has a low opinion of himself and his advantages. It is a branch of internal worship, or of experimental religion and godliness. It is the effect of divine grace operating on the soul, and always characterises the true Christian. The heathen philosophers were so little acquainted with this virtue, that they had no name for it: what they meant by the word we use, was meanness and baseness of mind. To consider this grace a little more particularly, it may be observed, 1. That humility does not oblige a man to wrong the truth, or himself, by entertaining a meaner or worse opinion of himself than he deserves. — 2. Nor does it oblige a man, right or wrong, to give every body else the preference to himself. A wise man cannot believe himself inferior to the ignorant multitude; nor the virtuous man that he is not so good as those whose lives are vicious. — 3. Nor does it oblige a man to treat himself with contempt in his words or actions; it looks more like affectation than humility, when a man says such things in his own dispraise as others know or he himself believes, to be false; and it is plain, also, that this is often done merely as a bait to catch the praises of

others. Humility consists, 1. In not attributing to ourselves any excellence or good which we have not. — 2. In not over-rating any thing we do. — 3. In not taking an immoderate delight in ourselves. — 4. In not assuming more of the praise of a quality or action than belongs to us. — 5. In an inward sense of our many imperfections and sins. — 6. In ascribing all we have and are, to the grace of God. *True humility will express itself,* 1. By the modesty of our appearance. The humble man will consider his age, abilities, character, function &c. and act accordingly. — 2. By the modesty of our pursuits. We shall not aim at any thing above our strength, but prefer a good to a great name. — 3. It will express itself by the modesty of our conversation and behaviour: we shall not be loquacious, obstinate, forward, envious, discontented, or ambitious. *The advantages of humility are numerous;* 1. It is well pleasing to God, 1 Pet. iii, 4. — 2. It has great influence on us in the performance of all other duties, praying, hearing, converse, &c. — 3. It indicates that more grace shall be given, James iv, 6. Ps. xxv, 9. 4. It preserves the soul in great tranquility and contentment, Ps. lxxix, 32. 33. — 5. It makes us patient and resigned under afflictions, Job i, 22. — 6. It enables us to exercise moderation in every thing. *To obtain this excellent spirit we should remember,* 1. The example of Christ, Phil. ii, 6. 7. 8. — 2. That heaven is a place of humility, Rev. v, 8. — 3. That our sins are numerous, and deserve the greatest punishment, Lam. iii, 39. — 4. That humility is the way to honor, Prov. xvi, 18. — 5. That the greatest promises of good are made to the humble; Is. lvi, 15. lvi, 2. 1 Pet. v, 5. Ps. cxlviii, 6. Matt. v, 5. *Gov. Mor.* Phil. vol. 2, p. 286. *Leans's Christian Temper*, vol. 1, ser. 1. *Watts on Humility*; *Baxter's Christian Directory*, vol. 1, p. 496. *Hale's Cont.* p. 110. *Gill's Body of Div.* p. 151. vol. iii. *Walker's Ser.* iv, ser. 3.

THE FRATERNITY OF GERMAN BAPTISTS.

Continued from page 25.

III. The *third* principle, which the Brethren hold to be of primary importance, and requisite for every member to study and observe, is — *Humility and Non-conformity to the world.* They are well aware, that the majority of mankind professes a different principle, and that it is as natural for man to act in conformity with the world, as it is for water to run down the stream. On the other hand we must acknowledge, that a good many professors among the so-called evangelical denominations agree with us in the principle, though they differ from us in practice. Nay, truth compels us to state, that while we teach, acknowledge and profess this principle, we are all more or less deficient in the practice thereof. The fact is, that in our natural, depraved state, we know nothing of humility. We naturally despise and hate it as a principle of action. We are informed, that the heathen philosophers were so little acquainted with this virtue, that they had no name for it. (See the foregoing piece on humility.) The great American philosopher Benjamin Franklin, who was brought up among the Puritans in New-England, and endeavored to practice every virtue, made out a list of them to keep always before his eyes and mind, but he forgot — *humility*, until he was reminded by a Friend of his oversight. This proves our position, that naturally we know nothing of, and even professors of morality are apt to forget it.

Do we ask, What is *humility*? — we are again at a loss, if we ask the wise men of this world. Even Franklin, who was able to give to all his moral rules proper definitions, when he added *humility*, had nothing to say, but „Imitate Jesus Christ.” It was the best he could say. Truly, no where can we learn, what is true humility, except in the *school of Christ*. It is like himself a

plant of heavenly and divine origin, not naturally growing on our sinful soil, in which, alas! *pride*, this offspring of hell, has taken much deeper root.

Let us then go at once to *Him*, who came down from heaven to teach us by *word and example* the true way to heaven and happiness, or in one word: *humility*. Take first a glance at his *example*. Why did he leave his glorious and eternal throne, which he possessed before the foundation of the world, and took up his abode among us sinful creatures in this world of misery and woe? — Why did he become poor, while he might have been rich above all what we can conceive? — Why did he not come to be ministered unto, but to minister, and to give his life a ransom for many? — Matt. 20, 28. Why did he come to his servant John, who was preaching in the wilderness the baptism of repentance for the remission of sins? Mark 1, 4. — Why did he submit to that baptism, who knew not sin, neither was guile found in his mouth? — Why did he wash his disciples feet? — Why did he suffer that dreadful agony in the garden, and submit to the ignominious death of the cross? Why did he even pray on the cross for his very murderers! — One short answer will suffice for all these questions. *He thought less of himself than of others.* *This is HUMILITY.*

We have seen Christ's example, and understand thereby, what is humility. But does he teach also others to be guided by the same principle? We must say, Most assuredly he does. Take a second glance at his *word*. He says, John 13, 15. „*I have given you an example, that you should do, as I have done to you.*” What was that example but the lowest act of humility, even washing his disciples feet? Again he says, Matt. 11, 29. „*Learn of me; for I am meek and LOWLY IN HEART.*” Lowly in heart — this is humility. And not to multiply testimonies (for in the mouth of two or three witnesses every word may be established, Matt. 18, 16.) when

Christ saw the multitudes, he went up into a mountain, opened his mouth, and taught them, his *first* words were, Matt. 5. 3. „*Blessed are the poor in spirit : for theirs is the kingdom of heaven.*” Poor in spirit — this is humility. We just now become aware of our having done wrong in making that our *third* principle, which Christ declares in those words the *very first* principle of the kingdom of heaven.

Yes, we must say, humility is the very first principle in the kingdom of heaven above. None but the humble will be there, according to the last mentioned words of our Saviour. The few glimpses we have of this kingdom of glory, reveal it unto us as the abode of humility, as well as that of felicity and happiness. Those Angels and Archangels, the number of whom the word tells us, was ten thousand times ten thousand, and thousands of thousands, together with the four and twenty elders and every creature which is in heaven, are described unto us as casting their crowns before the throne, and falling down themselves before him that sitteth on the throne, and ascribing to him all wisdom, all power and all glory for ever and ever. Though they are blessed and holy spirits, superior to the greatest mortal on this side of eternity in wisdom and power, and some being made unto God kings and priests, and thus clothed with honor and authority divine, — yet they ascribe nothing to themselves, but all, *all* to him that sitteth upon the throne, and unto the Lamb for ever and ever. So they are humble not only within themselves, but before the Lord and before each other. They are not ashamed to own before the multitudes surrounding them, that they are nothing, and know nothing, and have nothing at all of their own, and that all is the Lord's. There will be no scrambling for the foremost place, for the uppermost seat among the thousands and millions of blessed heirs of glory. Each will be perfectly satisfied and contented with the lowest seat,

at the same time each will take that place cheerfully, which is assigned unto him. Peace, love, harmony, with humility constitutes indeed a sweet abode, of which we might sing with the poet

„O sweet abode of peace and love,
Where pilgrims freed from sin are blest ;
Had I the pinion of a dove,
I'd fly to thee and be at rest.”

„But hush, my soul, nor dare repine,
The time my God appoints is best ;
While here, to do his will be mine,
And his to fix my time of rest.”

No indeed, we have no cause to repine, while we contemplate the kingdom of heaven above, and see it sometimes as through a glass darkly and afar off, but yet full of glory and bliss, for, thanks be to our God, there is also a blessed abode, a kingdom of heaven here on earth, within reach of every one that seeketh it earnestly and faithfully. Of this our Saviour speaks, when he says, „Blessed are the poor in spirit : for theirs is the kingdom of heaven.” That little word „*is*” signifies something *present*, and not *future* ; something *near at hand*, and not *afar off*. There is not only a future, but a present salvation prepared for fallen and sinful mankind. True, this present is not so perfect and glorious, as that future one, yet it is a *blessed* place, in as much as Christ calls them blessed, whose it is. The fact is, they are not two places, separate from each other, but like the temple of God, that was in Jerusalem, *one* place, divided only by a veil. The children of God on this side of the veil enjoy also the same blessings and privileges, as those on the other side, with this difference only, that the latter enjoy them more pure, more constant and without fear of losing them. Yes we may sing truly of this kingdom here on earth,

O blest abode of peace and love,
Where pilgrims here on earth do meet,
United by the heav'nly dove
In full communion, true and sweet !

But now we must turn away our eyes from these pleasant sights, and look at a dark object or two for a little while. This is sometimes necessary and wholesome. If we would always look up at the bright sun, and not turn our eyes also downward to observe the dark objects before our feet, we would soon learn to our cost, how needful this looking down is. The world, both physical and moral, and the Bible too, is full of contrasts. Darkness and light, life and death, good and bad, right and wrong, truth and falsehood &c. we meet with every day, and on every page of the Bible, and in the New Testament particularly, we find heaven and hell, and the kingdom of Christ on earth and this present evil world frequently contrasted. So we find, that *Jesus* said to Pilate, John 18, 36, *„My kingdom is not of this world: if my kingdom were of this world, then would my servants fight &c.”* At another time says He to his disciples, John 15, 19, *„Ye are not of the world.”* Again says He, Luke 16, 15, *„That which is highly esteemed among men, is abomination in the sight of God.”* And lastly says Paul, in the name and with the authority of his Master, Rom. 12, 2, *Be not conformed to this world, but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect will of God.”*

When we were contemplating heaven and happiness a little while ago, we felt like singing psalms, but being now about to view the dismal abode of the devil and his angels, we should rather be inclined to praying, „lest any of us should come into this place of torment.”

(To be continued.)

There is one question, which is often triumphantly asked by infidels, thinking it unanswerable. It is this: How could God, whom you Christians call a God of love and goodness, have created such a wicked being as the devil is represented to be, and such a place of torment, as

is generally understood by the word hell? Such questions will be thrown out in the presence of young believers and believers children, and will throw them into doubt and trouble. We hope to answer this question to their satisfaction. Such an inquirer we would answer with another question, namely, Whether he believed that this God of love and goodness which we profess, did and does create mankind? Should he say, No — we would be done with him; Would he say, Yes — we would ask him again, How could God create such wicked men, as there have been undoubtedly! And so we would leave him in the same dilemma he wanted to bring us. For our own satisfaction however it is revealed, that God made man upright, and whatever God creates or has created, is good. Those wicked and bad men were once as innocent and lovely children, as we may wish to see; and so we may solve the difficulty first stated. God created good and holy angels, for so we read Gen. 1, 31, „and God saw every thing that He had made, and behold, it was very good.” And Judea tells us in his epistle v. 6, „and the angels, which kept not their first estate, but left their own habitation, He hath reserved in everlasting chains under darkness unto the judgment of the great day.” Jesus himself says, John 8. 44, „that the devil abode not in the truth.” And Peter 2 Ep. 2, 4, tells us expressly, of angels that sinned, and were in consequence cast down to hell &c. It is sufficiently plain from these testimonies, that God created no devil, but that the devil and his angels were once good and sinless beings, as well as man; that they in their first estate were in the truth; but by sinning fell and became devils or rather bad angels, since in holy writ there is but one called the Devil and Satan, which deceiveth the whole world.

* * *

Be often remembering what a blessed thing it is to be saved, to go to heaven, to be made like angels, and to dwell with God and Christ to all eternity.

CORRESPONDENCE.

Apology &c.

We owe to our dear readers an apology and explanation of the long delay, which has happened in the issue of the present numbers, though a good many are aware of its causes, namely our attendance at the last Yearly Meeting. Our partner not venturing to go on with the printing in our absence, accompanied us on our journey, and thus it came to pass, that 5 weeks nearly elapsed, before we could resume our work, and having also to do the printing of the minutes, we were still farther, thrown behind hand. We will try our best however, to come up again, and have the numbers appear as regular as we can, for the future.

We might have printed this number in advance, before we set out to the Yearly Meeting, had it not been for the uncertainty, under which we labored, not only in regard to the probable number of copies we ought to print, but also in regard, whether the Visiter would be permitted to live and go on his way rejoicing, or whether he would have to be sacrificed on the altar of brotherly love as a peace-offering. Many brethren expecting and wishing this question to be decided at the last Yearly Meeting, held back on that account. Much as we felt desirous, to see him live, all our hopes and promises of future usefulness in the brotherhood at large being centered in him, well-knowing that our traveling days would soon be over, and that there are scores, and perhaps we are safe in saying, hundreds of our brethren better able, both in body and mind, to preach the word by their living voice, we were trying as well as we could, to prepare ourselves to see him die in his very infancy. We may say in truth, that we never felt at liberty to make up our mind fully on any doubtful question of expediency beforehand, if it was to be decided by the Yearly Meeting, but to have our mind open for the convictions and teachings of that Holy Spirit,

which has been promised by our Saviour to his children, in the very hour when they need them.

Well, thanks to God, this uncertainty about the continuance of the Visiter is removed, so far as the Yearly Meeting could do it. The Brethren would not forbid us to go on with it for one year, and exhorted all the members to give it a fair trial, and if found injurious, to send in their objections at the next Annual Meeting. We ourselves would rather wish, if there is found any thing wrong in the Visiter, to be informed of it right away, in order to correct what is wrong without delay. This is the advantage of a periodical, that any error or wrong committed in one number, can be corrected in the next, if the Editor is apprised of it, while if a book is printed and published, and perhaps sold by the thousand, and an error has crept in, the author has hardly any means left, to apprise his readers of the same. Should he even be humble enough, to publish his correction in other periodicals or papers, the owners of his book may never see those publications.

Many brethren at the Yearly Meeting, and even some, who had very strong scruples of conscience against the present publication before said decision, came forward and gave us or promised at least their active support together with their prayers. By the mail we are also receiving weekly a number of letters and remittances, all of which is very encouraging. We find prejudice is giving way, and our weak efforts to serve the truth and the brotherhood, are kindly appreciated. To all those, who have exerted themselves in behalf of the Visiter, our most heartfelt thanks.

We have sent the first numbers to brethren, who had not called for them, but whom we supposed, would perhaps be willing to receive and introduce the Visiter in their neighborhood. If we have made a mistake in this, we would wish to be informed of it, as the Visiter

shall be no intruder. If not informed by the return of the numbers sent, or by postpaid letters, we shall, according to the general rule of all such publications, consider them as subscribers.

The question has been asked, whether we would receive small notes (under 5) as payment for the Visiter. We answer Yes, *good current money* of any description will be accepted.

We have promised in our conditions, that each number should contain from 16—24 pages, but were not able yet to come up to the latter number. We will do so however, and enlarge it still farther, and furnish better paper too, as soon as the number of subscribers will warrant it.

One word and request more Brethren and fellow-laborers in the Gospel especially! help us on not only with an outward support and with your prayers, but also with your communications. Though no earthly remuneration or worldly praise should follow, remember, the Lord will pay you, when He comes again.



Letters received. From Br. John Lutz with payment for 5. copies; from Br. J. Wise pay for 16. copies; from Br. Samuel Berkey, pay for 22. copies; from Br. Dan. M. Holsinger pay for 5. copies, from Br. George Wolfe with pay for 7. copies.

From a large number of letters we extract the following Commendations of the Visiter.

A dear brother from Virginia says:

„Having read the first number, it is so far a welcome visiter with me. I think there can be a handsome subscription got here without fail, &c. &c. (Let them come; we shall be glad. Ed.)

A dear brother from Maryland writes:

The second number of the Gospel-Visiter is before me, and I have no doubt, but my dear Br. at least looks for an acknowledgment of its receipt, at the hands of those brethren, to whom it has been sent, and I for my part can say,

that the first number came to me, truly as its name would have it to be, a „Gospel-Visiter“ for being, as I was, shut up all winter and consequently cut off in a certain degree from my former communications with my brethren, written as well as verbally, thee can imagine my feeling of joy, when so an unexpected „Visiter“ greeted my thirsty spirit with joy and comfort; for I was filled with joy at the thought, that my brethren were not dead in regard to duty. And comforted in this, that through the medium of something (at least like the Gospel-Visiter) we could yet, although late in the day, more extensively contend for the faith as „once delivered to the Saints.“ I as one will pay for it at once, and try to support it, for I well know, that it is only in its infancy, and will grow. I will also give thee my opinion, respecting the character of the Gospel-Visiter. It should be just what its name would have it to be, a „Gospel-Visiter,“ and under no consideration to suffer any thing of a controversial nature to go in its columns, and as its limits are narrow, its columns should be well filled with matter, both interesting and instructive, consequently long pieces should by all means be avoided, no one subject should fill much more than one column, rather less than more. It should be the aim of every contributor, to study brevity, and either write originally, or make choice selections. If this plan be pursued, although the „Gospel-Visiter“ being of small dimensions, yet it can be made to contain a variety of subjects, which will be much more profitable, as long pieces are not generally read. Br. thou wilt bear in mind that this is not given as advice, only as opinion. Bear with me, and think of me, when it is well with thee.

(Reply. Thank you, dear Brother, for your kind epistle and friendly advice. We have tried, as you see, to mend our ways already, though we may not be able, always to avoid long articles. Pray for us.)

From an active Brother in Pennsylv.

I inform you with pleasure, that the strong prejudice which pervaded the minds of our leading Brethren here is measurably subsiding, and all who have read (which many do read) the numbers already out, say and admit, that they know nothing therein to condemn but much to admire, — therefore the frequent remittances occur.

From Illinois.

After perusing it (the Visiter) through, I showed it to a number of the brethren, and it was much approved of by them. I have obtained a few names of the brethren that wished to take the first volume.

Beloved Brother, should I be spared, you may expect this only a commencement, as I intend to extend the circulation as much as I can. As I am fully of the belief for the want of such a work, we as a people have been very wrongfully represented, being too much unknown to the world.

Third Letter from a Far-West Brother.

Illinois, March 23, 1831.

Beloved brother!

Yours of the 17th of January is duly received and I was pleased in the perusal of your very friendly epistle. To do it justice, it carried the evidence with it of mildness and brotherly love, and what makes it most valuable in my mind, is the freeness of liberty and plainness it evinces, which shall ever be regarded by me worthy of serious reflection and respect. And as this is the regard I have for the correspondence with you, permit me in return to use the same sincerity and plainness of heart in sending you my views on these disputed points between us, not with any view of striving for mastery, but with the object of obtaining further knowledge of the simplicity that is in Christ Jesus.

And now my dear brother, if I understand your idea, to be short on the subject, you think we have fell into a simi-

lar error with Peter, in getting out of one error into another. I cannot see how that can be reconciled to our case, from the fact, that if the example of our Saviour, that the brethren sent us, was intended to correct our error in foot-washing, it ought to be intended to correct all others, that might creep in in holding the supper, and breaking the bread. What is an example for but to teach us how to do. There might be a universal belief of the necessity of washing of feet, of the Lord's supper and breaking of bread. Yet without instruction given us, we might differ very much in the practice; but to prevent this difference, our Saviour gave us a plain and simple example, how to proceed, and it appears to me, it is a more acceptable service to follow the example than to follow any other idea, no matter how honest we may be. And if we have added anything more than what the example teaches, we come under the character of Peter's error. Dear Brother, my firm belief is, the whole question in dispute should be decided by the example that Christ gave us, for he says elsewhere, „Learn of me,” again he says, „Follow me.” Now I see no separation between the supper and the breaking of the bread, when Christ was the administrator; but it is a Gospel-feast suited to our condition. The supper is the commencement and the breaking of bread is the end of the administration. We cannot accuse our Saviour of acting disorderly or indecent. I agree with you that our Saviour did not come to destroy the „Law and the Prophets.” But the ceremonial law is abolished and the law of love is established in Christ.

Your second paragraph manifests a desire that I entirely approbate and can say Yea and Amen to it. The Lord Jesus made choice of a body of men, which were his apostles, and qualified them to promulgate the Gospel and establish it. The two great powers they had to contend with, was Judaism and Heathenism, and perfectly understand-

ing that through his ministry he had made both one, and had broken down the middle wall of partition between us," &c. Ephes. 2, 14. And in times of dispute, where would the brethren go for a decision, but to Jerusalem, where the apostles were, as they were considered the standards in the faith of Christ. At that time there was no written Gospel to go by. It appears by the wisdom of God, such differences made their appearance, to settle those questions for our learning, and by the decision that was there made, is for ever abolished the doctrine of circumcision in Christendom. From the best account we have, the Gospel was not written, until nearly the close of the apostles' life time. We find in the apostles' labour, they ordained Elders, and their instruction was to take charge of the house of God, and the written word, that we have of our Lord and Saviour, as well as the epistles of the apostles, answer the same end for instructions, that the apostles did in their lifetime, and I consider, that those instructions should be administered by the Elders to the flock of God, and by obedience to them. The same principles will be obtained and the same principles accomplished, that was in the days of the apostles.

I have only written those things to acquiesce with you not believing we will differ, as we all acknowledge the Gospel to be the standard.

Thirdly, You made an allusion of the housekeeping, that the brethren should perform under the written Gospel, that is to say we should labour together to keep up a oneness and a union in the household of faith, which is an idea I have ever considered to be a duty, and have performed as much labour as any other brother likely in the fraternity, to accomplish that object. I may say through me or my labour caused the association to be held in Kentucky, occasioned by H — r and his party; and since that I have not been idle in labouring for the peace and harmony, with all

these brethren that I had a correspondence with.

I will venture to say, there has been as much union and harmony in the brotherhood in Illinois, Missouri and Iowa, as in any of the old states. But as to a yearly meeting or conference, I had no knowledge of until of late years. Though I was raised among the brethren in Pennsylvania and my father moved to the southern part of Kentucky among the brethren that emigrated from Pa. and they build up large churches, I never heard a word said about a yearly meeting among them. Strange as you may think it, dear Brother. When we parted with Br. Samuel Arnold and Daniel Garber in Kentucky at the meeting that I named in my last, they gave Br. H — s and myself a charge, to have a watchful eye over the brotherhood in the west, and if we found disturbance arise among them, we should labour to bring things to a reconciliation, and if we could not succeed to send for them, or any other brethren to our assistance. We promised them we would. But they never named the yearly meeting. The circumstance we were placed in, was this: the southern part of the brotherhood was not included in that, that was disowned, though there was some uneasiness what the result would be, whether they would turn to the H — r party, or whether they would remain with the brethren, which was the occasion of those instructions.

I will now turn to some circumstance that took place among us. A disturbance took place in Missouri on account of slave-holding brethren. We laboured to reconcile matters, but we failed. We concluded that Br. H — s should write to the different churches, as he was a ready scribe, for instructions. We received three letters, they were read in the presence of the brethren; they were called on to say, whether they would be in subjection to those instructions, and they all consented but one,

and he was excommunicated. Brother H — again called on some of the Ohio brethren for assistance, to settle a dispute between us and some brethren that moved from Kentucky to Sangamon co. Ill. These brethren had not changed the custom of feet-washing. We were charged of leaving the ancient order. We received a letter, and it was not such as I expected or wished to receive. But in the conclusion we were directed to appear at the conference, which was the first knowledge I ever got of such a thing, though we met and things were settled to our satisfaction. So you may see, dear Br., myself and others have laboured near forty years. We kept our eye directed to the word, which was our standard; and if the testimony from foreign brethren can be received, I have never heard them express their mind, but they gave it in our favour. But to be short, I acknowledge the necessity of a conference, in order to come to a decision, whether the example of Christ is to guide us at the communion, or whether some other power is to overrule it. I am much pleased at your acknowledgment, dear Br., that you disown perfection. But is not infallibility ascribed to the old brethren in the Minutes of the last year's conference the 25th question? Was it not for my age and the distance to the next conference I would endeavor to be at it. But if I should be spared and there is one near enough, I am anxious to be at. I send my best love to you and family. Write as often as convenient.

I remain &c.

(There is no reply to this letter on hand, — Y. Z. is slow to answer it. Will not some other brother step in, and continue the correspondence, as far as it may seem profitable to the correspondents, and the reader of the Visiter at large? — This ought to be the *sine qua non* of our reading, writing, corresponding and printing, that we must have some reason to hope, that it may be beneficial to at least the majority, and that also God may be glorified in the same.)

A Query from Southern Ohio.

Dear Br. — The reason I write to you is this: The question was presented to the Yearly Meeting 1849: Why the bread of communion & the cup of thanksgiving did or does not pass from one to another at our communion-meetings with the sisters, when the one that administers, waits upon them, as it doeth with the brethren, and thus present to the world a body of professing people manifesting, that there is no difference, that there is neither male nor female, but that all are one in Christ Jesus, which manifestation I greatly desire to see, by which the mouths of many, who make inquiry concerning the difference that is made in administering the sacred emblems of a crucified Redeemer, would be stopped and I would be relieved of that arduous task of defending the practice of the church without a „*Thus saith the word.*“

Therefore if I would have defended the question in the affirming of it, being nearer the Word, as it is only said in the scripture, that Christ gave to them, therefore I ask, why is that difference made in administering the bread of the communion and the cup of thanksgiving? Will you show me wherein that the sisters have not the same privilege that the brethren have in breaking of bread and receiving the cup of the Lord. Now, dear Brother, I assert that, if the word of truth permits the brethren to break the bread one to another, it admits of the sisters doing the same, and that would be unanimity indeed. I think, Brother, I shall say no more upon the subject, until I see what thou hast to say, as I feel like as if I were debating or discussing with myself.

J. H.

Another query.

Whether a brother, that formerly had been a soldier, has a right according to the Gospel, to make application for bounty-land, which, according to a law of Congress is set apart for those, who have served in war?

SELECTED FOR THE YOUNG.

Doddridge's Letter concluded.

You will easily see, that these questions are so adjusted as to be an abridgement of the most material advice I have given in this letter; and I believe I need not, to a person of your understanding, say any thing as to the usefulness of such inquiries. Conscience will answer them in a few minutes; but if you think them too large and particular, you may make still a shorter abstract for daily use, and reserve these, with such obvious alterations, as will then be necessary for seasons of more than ordinary exactness in review, which I hope will occur at least once a week. Secret devotion being thus performed, before drowsiness renders us unfit for it, the interval between that and our going to rest must be conducted by the rules mentioned under the next head. And nothing will farther remain to be considered here, but,

The sentiments with which we should lie down and compose ourselves to sleep. Now here it is obviously suitable to think of the divine goodness, in adding another day, and the mercies of it, to the former days and mercies of our life; to take notice of the indulgence of Providence in giving us commodious habitations and easy beds, and continuing to us such health of body that we can lay ourselves down at ease upon them, and such serenity of mind as leaves us any room to hope for refreshing sleep; a refreshment to be sought, not merely as an indulgence to animal nature, but as what our wise Creator, in order to keep us humble in the midst of so many infirmities, has been pleased to make necessary to our being able to pursue his service with renewed alacrity. Thus may our sleeping, as well as our waking hours, be in some sense devoted to God. And when we are just going to resign ourselves to the image of death, to what one of the ancients beautifully calls „its lesser mysteries,” it is also evidently proper to think seriously of that end of

all the living, and to renew those actings of repentance and faith which we should judge necessary if we were to wake no more here. You have once seen a meditation of that kind in my hand: I will transcribe it for you in the postscript; (this will be inserted in our next Nr.) and therefore shall add no more to this head, but here put a close to the directions you desired.

I am persuaded the most important of them have, in one form or another, been long regarded by you, and made governing maxims of your life. I shall greatly rejoice in the review of these, and the examination and trial of the rest, may be the means of leading you into more intimate communion with God, and so of rendering your life more pleasant and useful, and your eternity, whenever that is to commence, more glorious. There is not a human creature on earth whom I should not delight to serve in these important interests; but I can faithfully assure you, that I am with particular respect

Your very affectionate friend &c.

* * *

ON WAR.

From Clark's Portraiture.

Three arguments are usually brought against the Society on this subject.

The first is, that John the baptist, Luke III, 14. when the soldiers demanded of him what they should do, did not desire them to leave the service, in which they were engaged, but, on the other hand, to be content with their wages. To this the Quakers reply, that John told them also „to do violence to no man.” Now if we are to do violence to no man, when we desire to be prepared for the kingdom of heaven, it follows, as an irresistible conclusion, that ere we can be born again, and become followers of the Lamb, we must lay aside all carnal weapons, and can fight or learn to fight as little, as a lamb, which is the most harmless being; nay, those

who will do violence to no man, are as unfit for soldiers, that it is morally impossible for them to be such, or for others to make them such.

The second argument brought against the Society on this occasion, is of a similar nature with the former. It is said, that if war had been unlawful, our Saviour, when the centurion came to him at Capernaum, Matth. viii, 5. would have found fault with his profession; but he did not do this; — on the contrary, he highly commended him for his religion. In answer to this the Quakers observe, first, that no solid argument can be drawn from silence on any occasion. Secondly, that Jesus Christ seems, for wise purposes, to have abstained from meddling with any of the civil institutions of his time, though in themselves wicked; thinking, probably, that it was sufficient to leave behind him such general precepts, as, when applied properly, would be subversive of them all. And, thirdly, that he never commended the centurion on account of his military situation, but on account of the profession of his faith.

They say further, that they can bring an argument of a much more positive nature than that just mentioned, from an incident which took place, and in which Jesus was again concerned: When Peter cut off the ear of one of the servants of the high-priest, who was concerned in the apprehension of his Lord, he was not applauded, but reprimanded, for the part which he thus took in his defence, in the following words; „Put up again thy sword in its place; for all they that take the sword shall perish by the sword.” Matth. xxvi, 52. Now the Quakers conceive that much more is to be inferred against the use of the sword from this instance, than from the former in favor of it.

The last argument which is usually adduced against the members of this Society on this subject is, that they have mistaken the meaning of the words of the famous sermon upon the Mount.

These words, it is said, teach us the noble lesson, that it is more consistent with the character of a Christian to forgive than to resent an injury. They are, it is said, wholly of private import, and relate solely to private occurrences in life. But the members of this Society have extended the meaning of them beyond private, to public injuries or wars.

The Quakers in answer to this observe, that they dare not give to the words in question a less extensive meaning. They relate to every one, who reads them. They relate to the poor. They relate to the rich. They relate to every potentate, who may be the ruler of a land. They relate to every individual of his council. There is no exception or dispensation to any one in favor of any case,

That they relate to public as well as private wars, or that they extend themselves naturally to those which are public, the Quakers conceive it reasonable to suppose from the following consideration: No man, they apprehend, can possess practically the divine principle of loving an individual enemy at home, or of doing good to the man who hates him, but he must of necessity love his enemy in any and every other place. He must have gone so far forward on the road to Christian perfection, as to be unable to bear arms against any other person whatsoever; and particularly when, according to the doctrines of the New Testament, no geographical boundaries fix the limits of love and enmity between man and man, but the whole human race are considered as the children of the same parent, and therefore as brothers to one another. But who can truly love an enemy, and kill him? And where is the difference, under the Gospel-dispensation, between Jew and Gentile, Greek and Barbarian, Bond and Free?

That these words were meant to extend to public as well as private wars, they believe, again, from the views which they entertain relative to the completion of Prophecy. They believe that

a time will come, in one or other of the succeeding ages, when men shall beat their swords into ploughshares, and their spears into pruning-hooks, and when nation shall not lift up sword against nation, and they shall not learn war any more." Now other Christians, who differ from them in the interpretation of the words in question, believe equally with them that the times thus predicted will come to pass. The question then is, whether the more enlarged interpretation of these words, as insisted upon by the Society, or of the less enlarged, as insisted upon by others, be the most consistent with the belief of the future accomplishment of the prophecy just mentioned. And in this case the Quakers are of opinion that if wars were ever to cease, one ought to expect that some foundation would have been previously laid in Christianity for this great and important end. The subjugation of the passions, which it is the direct tendency of Christianity to effect, would produce this end: and so far such a foundation has already been laid in this system. But as the admission of moral precepts into the education of man, so as to form habits of moral opinion, is another way of influencing conduct in life, they think it likely that some such maxim as "that Christians should not fight" would have been introduced also; because the adoption of such a maxim would have a similar tendency with the subjugation of the passions in producing the same end. For it seems absurd, they conceive, to suppose that wars should cease, and that no precept should have been held out that they were wrong. But the more enlarged interpretation of the words in question furnishes such a precept, and therefore another foundation seems to have been laid in Christianity for the same end. They admit, therefore, the larger interpretation as included in the less, because it comports more with the design of Providence, (who announces by the mouth of his Prophets, that he wills universal peace) that the prohibition of private as well as public wars

should be understood as a Christian doctrine, than that the words in question should be confined to private injuries alone.

The last reason, which the Quakers give for adopting the larger interpretation of the words in the sermon upon the Mount as well as the less, is the following: They are of opinion that, as Christians, they ought not to lessen the number of the moral obligations of the Gospel. They ought not to abridge its dignity, nor to put limits to its benevolence. If it was the desire of Jesus Christ that men should love their enemies, it is their duty to believe that his wish could not have been otherwise than universal. If it was an object with him to cure moral evil, it is their duty to suppose that it was his desire to destroy it, not partially, but to the utmost possible extent. If it was his design to give happiness to men, it is their duty to determine that he intended to give it, not in a limited proportion, but in the largest measure. But when they consider the nature of wars, — that they militate against the law of preservation, — that they include the commission of a multitude of crimes, that they produce a complication of misery and suffering to man, — they conceive they would not be doing their duty as Christians, or giving to Christianity its due honor, if they were not to admit the larger meaning of the words in question as well as the less. Reason, too, pleads for the one as well as for the other. Consistency of moral doctrine, again, demands both. But if we admit the restricted interpretation, and exclude the larger, we offend reason. All consistency is at an end. Individual responsibility for moral turpitude will be taken from man. Crimes, clearly marked and defined in the page of Christianity, will cease to be crimes at the will of princes. One contradiction will rush in after another, and men will have different standards of morality, as they adhere to the commands of the Gospel, or to the customs of governments, or to the opinions of the world.

Neglect of the Gospel.

Be ye well assured, that, if you could interrogate the spirits in wretchedness, negligence would be that which they would chiefly give as the cause of their ruin. There would be comparatively few who would tell you they had rejected Christianity; few that they had embraced deistical views; few that they had invented for themselves another mode of acceptance; but the many, the many — their tale would be, that they designed, but delayed to hearken to the Gospel; that they gave it their assent, but not their attention; that — are ye not staggered by the likeness to yourselves? — though they knew, they did not consider; apprised of danger, they took no pains to avert it; having the offer of life, they made no effort to secure it; and therefore perished, finally, miserably, everlastingly, through neglect of the great salvation. God grant that none of us, by imitating their neglect, share their misery.

* * *

POETRY.

THE SEVENTH COMMANDMENT.

Exod. 20, 14.

In his own likeness God did make our race:
Our souls to be like his; our curious frames
To be the dwellings of the Holy Ghost,
Guard, then, that frame from all that
might pollute;
See, too, that every *thought* be chaste and
pure,
Each like a holy priest within God's house
Devoted to his worship. Christ has said,
None but the pure in heart God's face
shall see.



(Communicated for insertion)

Saw ye my Saviour?
Saw ye my Saviour?
Saw ye my Saviour and God?
O he died on Calvary,
To atone for you and me,
And to purchase our pardon with blood!

He was extended,
He was extended,
Shamefully nail'd to the cross!
O he bow'd his head and died,
Thus my Lord was crucify'd,
To atone for a world that was lost.

Jesus hung bleeding,
Jesus hung bleeding,
Three dreadful hours in pain.
O the sun refused to shine,
When his majesty divine
Was derided, insulted and slain.

Darkness prevailed,
Darkness prevailed,
Darkness prevail'd over the land.
O the solid rocks were rent,
Through creations vast extent
When the Jews crucify'd the God-man.

When it was finish'd,
When it was finish'd,
And the atonement was made:
He was taken by the great,
And embalm'd in spices sweet,
And was in a new sepulchre laid.

Hail, mighty Saviour!
Hail, mighty Saviour!
Prince and the author of peace!
O he burst the bands of death,
And triumphant through the earth,
He ascended to mansions of bliss.

Now interceding,
Now interceding,
Pleading that sinners might live:
Crying, Father, I have died,
O behold my hands and side,
To redeem them, I pray Thee, forgive!

I will forgive them,
I will forgive them,
If they repent and believe.
O let them return to Thee
And be reconciled to me,
And salvation they all shall receive.

THE CHURCH IN THE WILDER-
NESS, or

Testimonies of the existence of an apostolical church from the beginning of the Gospel up to our time.

Continued from page 35.

As there were in Bohemia long before the appearance of *John Huss* Bohemian brethren, who were afterwards called after him *Hussites*, so there were also in the south of France *Waldenses* long before *Peter Waldo* appeared there as a teacher (about the year 1170). *St Bernard* says therefore in the twelfth century expressly of them: „All heresies have their author. The Nestorians have *Nestorius* for their founder; the Arians, *Arius*, the Manicheans, *Manes*. But this sect of the *Waldenses* cannot name their founder.” However *Peter Waldo* is at all events worthy of our acquaintance. He was a rich merchant in Lyons, who had been led in an extraordinary manner to reflect on the holy scriptures, and felt an inward desire, to communicate to others, what had become so weighty and precious to himself. He distributed his property among the poor, translated part of the holy scripture and pieces of the ancient father's writings into the french language, and spread it as much as possible among the people. He himself instructed his family, his acquaintances and many poor people, who visited him, in the christian doctrine, and exhorted them to godliness. The more he entered into the understanding of the holy scriptures, the more he saw the corruptions and errors of the ruling church, and it was natural, that he could not be silent about them in his discourses. But just as natural it is, that such a testimony would not be received indifferently. As soon as pope *Alexander III.* heard of it, that *Waldo* was preaching against po-

pery, he excommunicated him and his adherents. *Waldo* fled, persecuted from one place to another, into *Picardie*, preached the Gospel every where with great success, had a great many adherents, and died in *Bohemia*. His followers were scattered as a salt of the earth into every corner of Christendom, and found here and there yet many of the more ancient *Waldenses*, in quiet concealment, who were encouraged and strengthened in the faith by them. Thus this first persecution of the *Waldenses*, like that at the time of *Stephen's* martyrdom, had to serve to the end, that the seed of the Gospel might be carried farther, and from the little nursery in Lyons a hundred gardens in Europe might be supplied with fruit-bearing trees.

Neither were later bloody persecutions able to extirpate these witnesses of the faith. In the year 1209. Pope *Innocent III.* published a bull of a crusade against those *Albigenses*, which were united with the *Waldenses*, and promised to every one, who would take part in the same, full remission of his sins. Three hundred thousand warriors under the command of count *Simon de Montfort*, filled now for years the country of the *Albigenses*, who had their chief seat in *Toulouse*, and were favored by the count *Raymond of Toulouse*, with bloodshedding and all kinds of oppression. In another crusade, which was undertaken by the french king *Louis VIII.*, *Avignon* was entirely destroyed, and every inhabitant killed; 300 villages and hamlets in the *Picardie* were laid waste totally. One can form no idea of the dreadful scenes of villany, perfidiousness, cruelty and hypocrisy, of which these persecutors of the witnesses of truth made themselves guilty. This first bloody persecution, which lasted 20

years, sacrificed the lives of nearly a million of Waldenses. How great then, if it could be computed, would be the whole number of victims, which were murdered in the following five centuries, from 1230 to 1730? For though they were at one time more persecuted than at another, yet there passed hardly one year without some suffering. During this crusade in France the Waldenses suffered also in other countries for 20 years a general persecution by the cruel inquisition, which had a great multitude of them executed, mostly by fire at the stake. Chiefly for their sake it was, that Pope Innocent III. had introduced the inquisition. The number of prisoners was sometimes so great, that they could not build jails enough for them. nor bear the expenses of their sustenance.

Some traits from the history of these persecutions will make us better acquainted with the character of the Waldenses and their enemies.

The castle of Menerbe near the boundary of Spain, which was occupied by the Waldenses, was compelled by want of water to capitulate with the legate of the Pope. A priest undertook it to preach to them, and exhort them to acknowledge the Pope. But they interrupted his address, and declared, his effort would be in vain. The count of Montfort and the legate of the Pope had a great fire lighted, and 140 persons of both sexes were burnt therein. These martyrs died in triumph, and praised God, that they were counted worthy to suffer for Christ's sake. They said to the count, that at the last day, when the books should be opened, he would not be able to escape the Judgment of God on account of his cruelty. Of the whole company only three women were moved by repeated persuasion to recant.

While thus the most horrible cruelties were committed against the faithful Waldenses, these by their constancy brought to fresh remembrance the martyrs of the primitive church. Unto a man of sixty

years the unfeeling soldiers had tied his hands on the back, and himself on a bench. Then they put a large horned insect on his navel, and confined it with a small vessel, so that the insect had continually to gnaw and bore, until it had eaten itself through the navel into the bowels, and the poor, fettered man had to die in a barbaric and almost unheard-of manner.

Another Waldense, *Catelin Girard*, distinguished himself likewise by his constancy. Standing already on the wood-pile, on which he was to be burned, he asked the executioner, to give him two stones, and after this was granted to him with some difficulty, he said, holding the two stones in his hands: „When I shall have eaten these stones, then you will see the end of the faith, for which you kill me:” and with these words he threw the stones on the ground.

A Waldense Elder, *Arnold*, was led to the stake with nine other Waldenses, among whom were also two women. Being already half dead, he roused himself, put his roasted hands on their singed heads, and said: „Be constant in your faith; for to day you shall be with *Laurentius* in Paradise.” Even the count *Raymond of Toulouse* expressed himself thus: „I know, that for the sake of these good people I shall yet lose my possessions; but I am ready, to suffer not only to be driven away from the country, but also to lose my life for their sakes.”

About the year 1400. the persecutors attacked those Waldenses, who lived in the valley of Pragela. When the poor people saw, that their caves were occupied by the enemies, who had surprised them in the midst of a severe winter, they fled upon one of the highest mountains of the Alps, mothers carrying their infants in their cradles, and leading those, who could walk already, by the hand. Many were killed and others famished; 180 children were found dead in their cradles, and the most of the mothers soon followed them in death. In the

valley of *Loise* were found 400 little children in their cradles or in the arms of their mothers smothered, namely from the smoke of a great fire, which had been lit at the entrance of their cave. —

In Germany the popish Inquisition oppressed the Waldenses about the year 1250, with peculiar cruelty. They were however constant in their confession; their teachers declared the pope publicly as the Antichrist, and maintained, that if the Lord had not sent them into Germany to preach the Gospel, even the very stones would have been awakened to do it." „We give, — said they, not a feigned absolution, but we preach remission of sins, as it has been established by God himself in his word." About the year 1330, they were very much tormented by the inquisitor *Eckard*, a Dominican monk. Finally after having committed many cruelties, and his conscience began to be uneasy thereupon, he requested the Waldenses, to discover unto him the true cause of their separation from the Roman church. This was an opportunity which was rarely given them, and was now the better improved. The result was favorable; *Eckard* was enlightened, confessed the faith in Christ according to the pure word of God, joined himself to the people of God, and now preached, like Paul, the faith, which he had formerly destroyed. He was finally burnt at *Heidelberg*.

On the contrary how blind others were, we see from a letter of a roman clerical, who yet did not belong to the worst. He wrote to the pope thus: „I know that the mob from immoderate zeal and without our consent has taken up and burnt with fire some of them. But they went into the flames not only with patience, but even with great joy. Now I would desire to know, most holy father, whence such derive such a great constancy, who still are members of the devil." Such expressions will surprise the less, when we hear, that not only the wicked popes, not only secular prin-

ces and Lords, biassed by a blind obediencce, not only a corrupted clergy, not only the stupid populace have been offended with the poor Waldenses, but even the pious *Bernard of Clairvaux*. It must have been a powerful temptation for them, that even this excellent and holy man, who was revered almost by all christendom like an oracle, rejected and persecuted them (the Waldenses) and their doctrine as heretic. *Bernard* was one of the few great men in the ruling church, of whom a better judgment might have been expected, and even he was to oppose them, to hurt them by his great influence, which he had everywhere, and perhaps also to make one or the other of them inwardly doubtful.

The stakes of the Inquisition were continuing to blaze until the year 1488, when pope Innocent VIII. found it more advisable, to have the Waldenses attacked by the sword. For this service 18000 soldiers were enlisted, to whom many Piedmontese catholics attached themselves in hopes of sharing some of the booty. But the Waldenses, who were armed with wooden bucklers and cross-bows,*) and made use of advantageous positions in narrow-passes, drove back their enemies, whilst the women and children were on their knees, and cried unto the Lord, that He would protect His people. The duke *Philip of Savoy* was moderate enough to distinguish a necessary self-defence from rebellion; he accepted therefore their apology, and granted them a pardon in due form. And since he had been informed by slanderous reports, that the newborn children of the Waldenses were entirely covered with hair, and had black necks and four rows of teeth; he had some of them brought to *Pignerol*, con-

*) It seems here, that the Waldenses by this time had so far deviated from the Gospel-principle of non-resistance, as to defend themselves by carnal weapons; though it may be a question, whether the fighting of the men, or the praying of the women and children was most effectual in their delivery.

vinced himself with his own eyes, that the Waldenses were no monsters, as they had been described to him, and resolved to take them under his protection against persecution. It appears however, that his power was not sufficient, to carry out his good design; for the Inquisitors continued daily to take up these honest followers of Christ, and the persecution continued until the year 1532. About this time the Waldenses began in Piedmont to hold their divine worship publicly. — —

To be continued.

THE GLORY OF GOD.

Extracted from Bunyan's Riches.

GOD is the chief good — good so as nothing is but himself. He is in himself most happy; yea, all good and all true happiness are only to be found in God, as that which is essential to his nature; nor is there any good or any happiness in or with any creature or thing, but what is communicated to it by God. God is the only desirable good; nothing without him is worthy of our hearts. Right thoughts of God are able to ravish the heart; how much more happy is the man that has interest in God. God alone is able by himself to put the soul into a more blessed, comfortable and happy condition than can the whole world; yea, and more than if all the created happiness of all the angels of heaven did dwell in one man's bosom. I cannot tell what to say. I am drowned. The life, the glory, the blessedness, the soul-satisfying goodness that is in God, are beyond all expression.

It was this glory of God, the sight and visions of this God of glory, that provoked Abraham to leave his country and kindred to come after God. The reason why men are so careless of and so indifferent about their coming to God, is because they have their eyes blinded — because they do not perceive his glory.

God is so blessed a one, that, did he not hide himself and his glory, the whole

world would be ravished with him, but he has, I will not say reasons of state, but reasons of glory, glorious reasons why he hideth himself from the world and appeareth but to particular ones.

What is heaven without God? But many there be who cannot abide God, no, they like not to go to heaven, because God is there. The nature of God lieth cross the lusts of men. A holy God, a glorious holy God, an infinitely holy God: this spoils all. But to the soul that is awakened, and that is made to see things as they are, to him God is what he is in himself, the blessed, the highest, the only eternal good, and he without the enjoyment of whom all things would sound but empty in the ears of that soul.

Methinks, when I consider what glory there is at times upon the creatures, and that all their glory is the workmanship of God, „O Lord,” say I, „what is God himself?” He may well be called the God of glory, as well as the glorious Lord; for as all glory is from him, so in him is an inconceivable well-spring of glory, of glory to be communicated to them that come by Christ to him. Wherefore, let the glory and love and bliss and eternal happiness that are in God, allure thee to come to him by Christ.

CONDESCENSION OF GOD.

Notwithstanding there is such a revelation of God in his word, in the book of creatures, and in the book of providences, yet the scriptures says, „Lo, these are parts of his ways, but how little a portion is heard of him;” so great is God above all that we have read, heard, or seen of him, either in the Bible, in heaven or earth, or sea, or what else is to be understood. But now that a poor mortal, a lump of sinful flesh, or, as the scripture phrase is, poor dust and ashes, should be in the favor, in the heart, and wrapped up in the compassions of such a God! O amazing; O astonishing consideration! And yet, „this God is our God for ever and ever, and he will be our guide even unto death.”

NEW BOOKS.

*THE RICHES OF BUNYAN:**Selected from his works.*

This is a new book, lately published by the American Tract Society, of which the two foregoing articles are extracts. Or we should rather have said, it is an epitome of a number of old books, written originally by *John Bunyan*, celebrated throughout the christian world as the author of *Pilgrim's Progress* and other books of like character, and now presented to the world in a condensed form by said society.

We give here an extract from the prefatory notice.

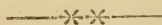
Many of the Christians of our time, though conversant with the *PILGRIM'S PROGRESS*, and the *HOLY WAR*, are apparently little aware of the glowing genius, and fervent piety, and strong sense, and picturesque imagery, and racy, vigorous English, that mark the many other writings of the honored tinker of Elstow. These last, if less known than the story of the pilgrimage to the Celestial City, and of the siege and recovery of the good town of Mansoul, yet bear all of them the traces of the same vivid fancy, the same earnest heart, and the same robust and sanctified intellect. To save from comparative disuse and consequent unprofitableness — from being buried in an undeserved seclusion, if not oblivion, many sparkling truths, and pithy sayings, and pungent rebukes, likely to do great good if they could but have, in our busy day, a more general currency over the wide mart of the world; — and to bespeak a new circle of influence, and a broader sphere of notoriety and usefulness for these overlooked legacies of a good and great man of a former age, has been the editor's object in the prolonged sifting to which he has subjected all Bunyan's writings. Of that patient and conscientious study the present selection has been the result. It is not hoped, or even wished for them, that in the case of any readers able to

give the requisite leisure, these excerpts should supersede the original writings. But these last, in mass, are beyond the means and the time which are at the command of many Christians, who would yet greatly prize the briefer examples of Bunyan's experience and Bunyan's teachings that are here presented. And even to others of more affluence and leisure, this manual may serve to commend the author's works in their entirety. The Editor himself would most anxiously disavow any claim to have exhausted the mines from which he brings these gatherings. His specimens resemble rather those laces which the good Bunyan tagged in Bedford jail — not in themselves garments, but merely adjuncts and ornaments of larger fabrics. He who would see the entire wardrobe of the Dreamer's mind, and the shape and proportions of the goodly vestures of truth in which he sought to array himself and his readers, must, after handling these (the *laces*), turn to the *robes*, from whose edge these have been skillfully detached.

In the character and history of *JOHN BUNYAN*, the great Head of the church seems to have provided a lesson of special significance, and singular adaptiveness, for the men and the strifes of our time. Born of the people, and in so low a condition, that one of Bunyan's modern reviewers, by a strange mistake, construed Bunyan's self-disparaging admissions to mean that he was the offspring of gypsies — bred to one of the humblest of handicrafts, and having but the scantiest advantages as to fortune or culture, he yet rose, under the blessings of God's word and providence and Spirit, to widest usefulness, and to an eminence that shows no tokens of decline.

Schools and leisure and wealth are useful, but they are not indispensable either to felicity or to honor. Bunyan lacked them all; and yet in the absence of them achieved greatness — and what is far better, wide and enduring usefulness,

(Here we will stop for the present, grateful for the admission, that extensive usefulness is not dependent on learning or high station, but that the lowly and unlearned, if taught by the spirit of God through his word, may do more lasting good to the world, than all the learning ever accomplished. Think of the fishermen of Galilee, and their true successors; think of Bunyan, dear brethren, and of many of our own brethren of a still later day, and be not discouraged to fulfil your task as simply and as faithfully as they, and the Lord will bless it with an abundance of lasting benefit.)



THE INCARNATION OF CHRIST.

The first main design of the life and conversation of the Lord Jesus, was that thereby God, the Eternal Majesty, according to his promise, might be seen by, and dwell with mortal men. For the Godhead being altogether in its own nature invisible, and yet desirous to be seen by and dwell with the children of men, therefore was the Son, who is the self-same substance with the Father, clothed with or tabernacled in our flesh, that in that flesh the nature and glory of the Godhead might be seen by and dwell with us. „The word was made flesh and dwelt among us, and we beheld his glory;” what glory? „the glory as of the only begotten of the Father, full of grace and truth.” Again, „The life” — that is, the life of God in the works and conversation of Christ — „was manifest, and we have seen it and bear witness, and show unto you that eternal life which was with the Father and was manifested unto us.” And hence he is called the image of the invisible God; or he by whom the invisible God is most perfectly presented to the sons of men.

Did I say before that the God of glory is desirous to be seen of us? Even so also have the pure in heart a desire that it should be so. „Lord,” say they, „show us the Father, and it sufficeth

us.” And therefore the promise is, for their comfort, „they shall see God.” But how then must they see him? Why, in the person and by the life and works of Jesus. When Philip, under a mistake, thought of seeing God some other way than in and by this Lord Jesus Christ, what is the answer? „Have I been so long time with you,” saith Christ, „and hast thou not known me, Philip? He that hath seen me, hath seen the Father; and how sayest thou then, Show us the Father? Believest thou not that I am in the Father, and the Father in me? The words that I speak unto you, I speak not of myself, but the Father, that dwelleth in me, he doeth the works. Believe me that I am in the Father, and the Father in me; or else believe me for the very work’s sake.”

See, here, that both the words and works of the Lord Jesus were not to show you, and so to call you back to the holiness we had lost, but to give us visions of the perfections that are in the Father. „He hath given us the knowledge of the glory of God in the face of Jesus Christ.” And hence it is that the apostle, in that brief collection of the wonderful mystery of godliness, places this in the front thereof: „God was manifest in the flesh” — was manifested in and by the person of Christ, when in the flesh he lived among us; manifest, I say, for this as one reason, that the pure in heart, who long after nothing more, might see him. I beseech thee, said Moses, „show me thy glory.” And will God indeed dwell with men on the earth? saith Solomon.

COMING TO CHRIST.

QUESTION. How must I be qualified before I shall dare to believe in Christ?

ANSWER. Come, sensible of thy sins and of the wrath of God due unto them, for thus thou art bid to come. Matt. 11, 28.

Q. Did ever any come thus to Christ?

A. David*) came thus, Paul and the

jailer came thus; also Christ's murderers came thus. Ps. 51, 1-3. Acts 9, 6. 16, 30, 31. 2, 37.

Q. But doth it not seem most reasonable, that we should first mend and be good!

A. The whole have no need of the physician, but those that are sick; Christ came not to call the righteous, but sinners to repentance.

Q. But is it not the best way, if one can, to mend first!

A. This is just as if a sick man should say, "Is it not best for me to be well before I go to the physician?" or as if a wounded man should say, "When I am cured I will lay on the plaster."

Q. But when a poor creature sees its vileness, it is afraid to come to Christ, is it not?

A. Yes, but without ground: for he has said, "Say to them that are of a fearful heart, Be strong, fear not;" and "to this man will I look, even to him that is poor and of a contrite spirit, and trembleth at my word." Isai. 35, 4. 66, 2.

Q. What encouragement can be given us thus to come?

A. The prodigal came thus, and his father received him, and fell upon his neck and kissed him. Thus Christ received the Colossians, and consequently all that are saved. Luke 15; Col. 2, 13.

Q. Will you give me one more encouragement?

A. The promises are so worded, that they that are scarlet sinners, crimson sinners, blasphemous sinners, have encouragement to come to him with hopes of life. Isai. 1, 18. Mark 3, 28. John 6, 36. Luke 21, 47. Acts 13, 36.



THE FRATERNITY OF GERMAN BAPTISTS.

III. *Of their general principles.*

Continued from page 39.

Particularly let us be careful in approaching this dark abode of misery and woe, to keep close to the light of the Gospel, and to beware of going astray

either to the right or left, and thus giving way to superstition and idle dreams on the one hand, or to infidelity on the other. Let us also be humble, not to desire after more knowledge, than what is revealed for our benefit, and fearless to maintain the truth even in this respect among an unbelieving generation.

We have said before on the word of our Saviour, that none but the *humble* were in heaven. So we may now say, with equal truth, and founded on the same word, that none but the *proud* are in hell. Again — when we were speaking of pride, as it exhibits itself on earth, we ventured to call it the offspring of hell. But tracing it back still farther, we may perhaps not presume too much in saying also, hell is the offspring of pride, and pride made of glorious angels in heaven — devils. Says one, how is this to be proven? Is it not mere conjecture, as some commentators say? We will see. Let us hear again the word of Christ. "*Blessed are the poor in spirit, for theirs is the kingdom of heaven.*" Weigh these words well. They are of immense importance. They are the words of your and our Saviour, of your and our Lord, of your and our Judge. "These sayings are therefore faithful and true." Whether we shall be blessed or *not*, whether we shall be heirs of the kingdom of heaven or *not*, depends upon our being "*poor in spirit.*" May we not reasonably and justly infer from those words of our Saviour, that if we are *not* poor in spirit, we shall *not* be blessed, *not* be heirs of the heavenly kingdom? May we not be almost as sure of this inference, as if the Saviour had expressly said, and Matthew literally recorded the very words? Does not the word of God elsewhere sustain and confirm this inference? And if we are *not* poor in spirit, *not* blessed, *not* heirs of the kingdom of heaven, — what then? Aye, what then? — We will not mention the dreadful sentence, but leave it to the consideration of every thoughtful reader, hoping that every

one of us may tremble at his *pride*, being well assured, if the devil and his angels *lost* a heaven by pride, we will never *gain* one by it.

Yes indeed, we have cause to tremble, when we reflect, not only how angels in heaven were brought to a fall by pride, but also, how we, who have so much more cause for humility, are yet daily tempted with pride, and after trying for years to learn humility of Christ, find *pride* still lurking in every corner of our sinful hearts. This makes it the more necessary to contemplate the origin and nature of this first and greatest evil still further. To this end we must return in the spirit to the blissful regions of heaven, and to that period, when *all* the angels of God were yet pure, holy and blessed. What doeth the holy Spirit teach us by the words recorded by Jude (v. 6.) in this respect? Why it seems we cannot help to learn thereby, that when God had created those glorious beings, called angels, each of them had his own proper estate and habitation, his own place and station, his own office and dignity, his own sphere of action and authority, appointed for him by eternal and unerring wisdom. Yet with all their dignity and authority, with all their transcendent light and power they were still no more but creatures of the Omnipotent, and servants of the Most High. Just as in a well-ordered house every inmate has his own place and his own business, or in a well-regulated state every citizen has his own share of the public benefits and burdens, and every officer his own proper jurisdiction, one being subjected to another, and all to the supreme law of the house or land, — so in a much superior degree this must be the case in heaven. And we must conclude, that while the angels *all kept their estate and remained in their habitation*, all were at peace, in harmony, and consequently perfect happiness prevailed throughout the universe.

But alas! we are informed by holy writ, that some of those bright beings

not ordinary angels only, but such as possessed principalities (see Jude 6, according to the original, with which the german translation corresponds, and which is also admitted in the English Polyglott bible,) did „*not keep their first estate, but left their own habitation.*” It is well to be noted, that the word says not, their first estate was taken from them, and they were driven from their own habitation, as a punishment for some former sin, but plainly describing a voluntary act, it says, they did not keep, they left. This at least is the established fact. Now if they did not keep, what was entrusted to them, if they left their own habitation, what else can we conclude from it, but that they must have been dissatisfied with it; that they must have considered it not good enough for them; that they wanted a larger estate, a higher dignity, a better habitation, more power and authority &c. &c. And now we ask, Is not this the very essence of pride? Must not this evil principle cause a hell in every bosom, who entertains it, though its owner should be in the midst of heaven? And after being expelled from heaven, and confined together, must not these proud spirits find a hell, wheresoever they are?

To be concluded in our next.

CORRESPONDENCE.

Subscription with payment received from Virginia.

Springfield 1. Amsterdam 4. Bowman's Mills 7. Dayton 3. Tomsbrook 1. Otterbein 3. Harrisonburg 2. Bridgewater 1. Luray 1. Waynesburg 1. Rocklin 2. Newhope 5. Mt. Sidney 2. Mt. Solon 2. Boons Mill 2. Stoner's Store 4. Moore's Store 1. Bodetourt springs 2. Mt. Meridian 6. Parnassus 1. Stuarts draft 1. Dornietown 1. Cross keys 1.

Pennsylvania. Shirleysburg 2. Schuylkill 3. East Berlin 1. Masontown 6. Uniontown 3. Tyrone Mills 1.

Indiana. Goshen 1.

Maryland. Middleburg 1. Monrovia 1. Clearspring 1. Burkittville 2.

Ohio. Berlin 1. Blackswamp 1. Stoner's 4. Logan 3.

Note. We have nowhere tried ourselves to obtain subscribers for the Visiter, partly because we had but little time or opportunity, partly because we wish him to be such, as needs not our speaking for him. The following letters, lately received, seem to prove, that we have not entirely failed in this our wish.

From *Virginia*.

Dear Friend!

Your packet, containing the Gospel-Visiter safely came to hand, and by carefully noting its contents, I am highly pleased with the work, hoping its contents may enlighten many.

I will add the following names to your list of subscribers on my own responsibility, being all members of my own family. Their address is as follows.

You will please forward those forthwith. In a short time I will add 2 more and remit you 10 dollars.

I am sorry it was not convenient for you to give me a call while you was in this country; I should have been greatly gratified to see you.

Yours truly,

From *Illinois*.

Dear Brother.

I have been informed you are about starting a periodical; if it is so, you will please send one to my address.

When I receive the paper I will then know the price and I will remit the money. I want to begin with the first number.

I am &c.

From *Pennsylvania*.

I understand that you are printing a paper and I send you a gold dollar, requesting you to send me the paper as long as you think that will pay for the same.

From *Ohio*.

As respects your Visiter, it is heartily welcome and I trust there will be something worth mentioning done in its behalf, as soon as arrangements can be made. I did intend inclosing the money for mine, but I now will further with-

hold; but do not forget to send the Visiter. I have received No. 1. & 2., but not until lately, &c.

Another from *Pennsylvania*.

There were two copies of the Gospel-Visiter came to this office for Br. — but none since, and whether he wishes to take it or not I do not know. But if you have any prospect of continuing it I wish to take it. I fear you will get very little support in it from this region however. I have not yet met with any who are willing to remit the advance pay, or I should have written on sooner than this. I have a two dollar Ohio note laid by these three months intended for you, and was waiting to write for others as well as myself. I will now send it. Please place that much on your books to my credit.

I had understood that the voting question was to come up again this year and I feel desirous to know what acceptance it met with in the Council.

I should like to know too what the Brethren at Yearly Meeting said about the Visiter. They would not of course forbid its publication, when done on your own responsibility, I suppose; but I mean what encouragement did they give to its publication?

We are now troubled with the question of receiving members who are sons of temperance. We have received none yet, who did not withdraw from them, nor are we likely to do. But some think we have no right to refuse them baptism on that ground, as we cannot prove it to be the work of the devil. Indeed some say they cannot see any harm in the institution. A few of our members have joined the sons of temperance. I think not any of them have *communed* with us, after joining, because objection was made by the Brethren. But a very troublesome question has arisen, What shall we do in the case? — — — Can we excommunicate them for that which we cannot prove sinful? We know not whether

it be good or evil intrinsically, and our Brethren I suppose take no part in their processions, — wearing the collar and badge &c. — But they meet them sometimes, pay their dues, and mean to look to them for support, attendance & comfort in time of sickness &c.

Again, can a person be a member and yet not a communicant? One who absents himself voluntarily for a long while, we cut off on that ground, if there be no other reason for so doing. But here is a case of involuntary absence, their presence not being acceptable to all. Besides some do and some do not salute such Brethren. I know of no other way, but to make a clean work of the matter and say, a membership with those, who form a league under shade of night and pledge of secrecy, can stand in no connection of union or church-fellowship with us.

Your's in love.

* * *

April 24, 1848.

The church of our Lord Jesus Christ, which meets regularly in this and the adjoining county of, and also in

to

Our wellbeloved Elders and Brethren, who will come together, God willing, in Annual Meeting on Pentecost next at the house of Br. Jacob Kurtz in Wayne co. Ohio.

Greeting in the name of our once crucified, but now highly exalted Redeemer Jesus Christ, and fervently praying, that the God of our salvation, and the great Head of His church may be present at your meeting, and that the Spirit of God, which is a spirit of love, and truth and righteousness, may bind you and us and all the household of faith together in love and unity of the spirit, — lead us into all the truth, and overrule all your consultations and transactions to the end, that peace and union may be

preserved in our brotherhood, to the edification of the church at large, to the salvation of souls and to the glory of God through Jesus Christ. Amen.

Considering it our duty to be obedient to our much beloved Elders, as far as we may safely do so according to and consistent with the word of God, which is our supreme rule of faith and practice, we have chosen our Brethren and Teachers & as our delegates to your meeting, and in case one or the other would not attend, our Br. to take his place, and to represent our church in your councils.

Concerning our own church affairs, we have nothing at this time to lay before the Yearly Meeting. In our last yearly visit, which was performed within 2 weeks past, there was nothing particular found, but peace and love seemed to prevail generally, and only a few minor cases came before the church and were adjusted. The greatest complaint most members made, was against themselves, that they do not come up to the mark of their high calling in Christ Jesus so near as they ought and as they wish, and in particular, that pride and conformity to the world in many ways is creeping more and more into our church, all remonstrances, both in public and in private, even with tears, notwithstanding. Truly, Brethren, we live in dark times; — our erring members cannot see what harm there is in such things, and we that see the evil, cannot see how to remedy it.

Dearest Brethren! In such times and cases of darkness we used to look up to our old Brethren, especially when assembled in Yearly Meeting, for light. As the moon derives her light from the sun, so we believed, our old Brethren, in the presence and by the assistance of Him, who is the sun of righteousness, were able to give us, if not that bright and glorious light of midday, still a sufficient light to guide us safely through the dark hours of the night. But it ap-

pears by the Minutes of the last Yearly Meeting, that even our old Brethren could not proceed as usual, and that they themselves had to complain of darkness and clouds, which enveloped them. What, permit us to ask, can be the cause of that? — Hath the Lord ceased to let his light shine upon us? — And then where shall we look to for light? — We have not asked these solemn questions lightly or disrespectfully, but with fear and trembling. We feel a deep interest in the welfare of the whole church; we wish to enjoy, and to see all our fellow-members, far and near, enjoy in its purity and simplicity the order of the house of God, and the faith once delivered to the saints, and handed down to us by our forefathers, even to the end of our days, and desire to transmit the same to our children and successors in like simplicity and purity. We fervently pray God, that peace, union and love may be preserved in the whole family of God's children, and that all and every one of them may be found faithful in those fiery trials, which have come and may yet come upon us according to the word of prophecy. While Satan is permitted to go about either as a roaring lion or as an angel of light, seeking whom he may devour or deceive; — while the world surrounds us either frowning upon us as outcasts, or flattering and enticing us into a conformity with her ways and practices; — and while our own hearts contain the seed of every sinful lust, and are prone to evil, we are always more or less in danger; — but while our old Brethren, as faithful watchmen on the walls of Zion, were sounding the trumpet of alarm in unison without a jarring note, and were keeping house in unity of spirit, we felt comparatively safe. Not that we did consider them individually perfect or infallible. We know the frailty of human nature by sad experience. — But we had full faith in the promises of our Lord, when He says: „Where two or three are gathered in my name, there I am in the midst of them:” and again, „Lo, I

am with you alway, even unto the end of the world,” — and therefore we did believe also, that when our old Brethren had met in the fear of the Lord, calling on his name, and praying for his guidance and assistance, and then unanimously united on any point laid before them, we could safely presume, that the Lord had fulfilled his promises, and we could also cordially submit to them in their fatherly advices.

But this apostolic order and example, where our dear old Brethren might in truth have said with the apostles, Acts 15, 25, 28. „Being assembled with one accord, — it seemed good to the Holy Ghost and to us &c.” we perceive with heartfelt sorrow, by the minutes of the last Yearly Meeting, is to be changed. Instead of 5, 7 or more Elders, personally known by their apostolic travelling to most all the members, and having the well-deserved confidence of all the churches, we are to have a multitude of delegates, who may indeed and justly enjoy the confidence of the churches which send them, but who may be comparatively unknown by a large majority of the churches; — and yet those churches are to confide to them their dearest interests, and leave to them the decision of the most important and vital points of faith or practice. We would however not object to this feature of the new plan, having full confidence in the brotherhood, that every one sent to the Yearly Meeting is willing to do right, provided that unanimity in all weighty matters be preserved. Then, if so many more would agree and unite in the decision, we would still be more sure, that their counsel was according to the word of God, and well pleasing to our Lord, who prayed to His and our heavenly Father. „That all (who believe on Him) should be One; as thou, Father, art in me, and I in thee, that they also may be One in us; that the world may believe, that thou hast sent me.” John 17, 21.

This prayer however cannot be heard or fulfilled in our behalf, if, as was proposed in last Yearly Meeting, matters should be decided by a majority of two thirds of the delegates. Should this be insisted on without regard to the feelings and wellfounded objections of the minority, the Brotherhood would at once be divided into two parties, and there would be no end of evil consequences. This, in our humble views, forms the most exceptionable part of the new plan, and we hope and trust, that many of our Brethren, after a year's reflection upon the matter, have come to the same conclusion &c. &c.

Signed in behalf of the church.

To the teachers, deacons and members
of . . . church.

Dearly beloved!

Grace be to you, and peace from God the Father and from our Lord Jesus Christ, who gave himself for our sins, that he might deliver us from this present evil world, according to the will of God and our Father, to whom be glory for ever and ever. Amen.

Since we have left you, we have received two letters again from you, both of which give us to understand, that the difficulties existing among you are still unsettled, and that the parties chiefly concerned are yet in an unreconciled state. This is truly distressing and to be lamented. Indeed we felt sorry, when we had to depart from you without having brought about a reconciliation, and on the strongly urged request of the members we saw last, we consented to pay you another visit this fall. As we are all members of that one body, the church, of which our Lord and Saviour Jesus Christ is the head; and we are taught by the Holy Spirit through the mouth of the Apostle Paul, "that if one member suffer, *all* the members suffer with it;" the love of Christ, in which we feel united to you, constrained us to try once more to submit to the task, which for want of time and opportunity, on account chiefly of the sick-

ness of some members we had to leave unfinished. But it is not only a concern of love and sympathy, that constraineth, but a solemn duty which compels us. We profess to be followers of Christ, who as the good shepherd left us an example, and a command, rather if one of his flock should go astray, to leave the ninety and nine, and seek the one that is gone astray. If we are to do so in case of the least of Christ's flock, how much more are we in duty bound to use every exertion in a case like yours, where not only private members, but brethren, that have been set apart for the ministry and deaconship, and who are to be ensamples of the flock, are in danger of suffering and doing a great deal of harm, if they do not soon repent of their errors, lay aside all ill will against one another and return again to their first love.

But it appears, that some of your members seem to think it unnecessary, to hold another council, as there is nothing wanted, but for the Brethren that have been at variance, to comply with what you have required of them, that is, give up to each other, and forgive what is past, and promise to be more careful in future. These members, it seems, have forgotten the heavy charge laid against Br. . . . and his family at the close of the last council-meeting in your and our presence. This is a matter, which cannot be settled by those Brethren, who are personally concerned. If the charge can be substantiated, the members charged cannot be continued in communion and fellowship with the church; if the charge cannot be proved, a fault has been committed on the other hand as grievous as the charge.

At all events we do consider it the most solemn duty of a church, to investigate such matters and to maintain & preserve peace and love and integrity in the house of God. To assist you in this we have agreed to come to you again, and we hope and trust, that the members also will try to attend generally, so that matters can be settled according to the word of God in a spirit of love and without respect of person. We are also willing to spend some time in preaching, but we wish you, dearest brethren, to recollect, that preaching will do no good, while members live in the open violation of the Gospel we preach. Finally we pray that God in mercy would also attend our meeting, and by his good Spirit lead and direct us all in the way of truth and righteousness, &c.

SELECTED FOR THE YOUNG

A serious view of death, proper to be taken as we lie down on our beds.

O my soul! look forward a little with seriousness and attention, and learn wisdom by the consideration of thy latter end, Deut. 22, 29. Another of thy mortal days is now numbered and finished; and as I have put off my clothes, and laid myself upon my bed for the repose of the night; so will the day of life quickly come to its period, so must the body itself be put off and laid to its repose in a bed of dust. There let it rest; for it will be no more regarded by me than the clothes which I have now laid aside. I have another far more important concern to attend. Think, O my soul! when death comes, thou art to enter upon the eternal world, and to be fixed either in heaven or in hell. All the schemes and cares, the hopes and fears, the pleasures and sorrows of life, will come to their period, and the world of spirits will open upon thee. And oh! how soon may it open! Perhaps before the returning sun bring on the light of another day. To-morrow's sun may not enlighten my eyes, but only shine round a senseless corpse which may lie in the place of this animated body. At least the death of many in the flower of their age, and many who were superior to me in capacity, piety and the prospects of usefulness, may loudly warn me not to depend on a long life, and engage me rather to wonder that I am continued here so many years, than to be surprised if I am speedily removed.

And now, O my soul! answer as in the sight of God, Art thou ready? Art thou ready? Is there no sin unforsaken, and so unrepented of, to fill me with anguish in my departing moments, and to make me tremble on the brink of eternity? Dread to remain under the guilt of it, and this moment renew thy most earnest applications to the mercy of God, and the blood of a Redeemer, for deliverance from it.

But if the great account be already adjusted, if thou hast cordially repented of thy numerous offences, if thou hast sincerely committed thyself, by faith, into the hands of the blessed Jesus, and hast not renounced thy covenant with him, by turning to the allowed practice of sin, then start not at the thought of a separation; it is not in the power of death to hurt a soul devoted to God, and united to the great Redeemer. It may take from me my worldly comforts, it may disconcert and break my schemes for service on earth; but, O my soul, diviner entertainments and nobler services wait thee beyond the grave! For ever blessed be the name of God and the love of Jesus, for these quieting, encouraging, joyful views! I will now lay me down in peace, and sleep, (Psalm 4, 8.) free from the fears of what shall be the issue of this night, whether life or death be appointed for me. Father, into thy hands I commend my spirit, (Luke 23, 46) for thou hast redeemed me, O God of truth! (Psalm 31, 5.) and therefore I can cheerfully refer it to thy choice, whether I shall wake in this world or another.

THOUGHTS, REFLECTIONS &c

If one should ask, What is the spirit? all that we know about it, is revealed unto us by scripture, and confirmed by reason and observation. It is that invisible, immaterial, („for a spirit hath not flesh and bones,” says Christ, Luke 24, 39.) and immortal („the spirit shall return unto God who gave it,” Eccles. 12, 7.) spark in us, which was inspired into our dust by the breath of the Almighty, Gen. 2, 7. and which is to rule and govern the whole man. It possesses three chief and distinct powers, which in holy writ are named *heart*, *soul* and *mind*. Matth. 22, 37. The *heart feels*, the *soul wills*, and the *mind knows and understands*. This is the true order, in which these powers come successively

in operation. The infant feels first, wills next, and understands last. But the philosophers have reversed this order, and put the understanding, or to be more definite, the reasoning power, on the throne. By the way we must say, that we consider this to be a radical error of them, and of the present age. Instead of learning from the word of God the proper course of education, before all things to cultivate the heart, then to regulate and bring the will down to its proper limits, and lastly to feed the mind with proper and useful knowledge, they begin and end with the last, pamper the mind almost to surfeiting, and leave the heart and soul starving, or feeding „on the husks that the swine do eat.” Luke 15, 16. And yet people wonder at the prodigality, wickedness and infidelity of our times! Strange — indeed!

* * *

ON WAR.

Continued from page 47.

It may be presumed to be difficult for Christians, who have been in the habit of beholding wars entered into and carried on by their own and other Christian governments, and without any other censure than that they might be politically wrong, to see the scriptural passages of „non-resistance of injuries, and love of enemies,” but through a vitiated medium. The prejudices of some, the interests of others, and custom with all, will induce a belief among them, that these have no relation to public wars. At least they will be glad to screen themselves under such a notion. But the question is, what would a Heathen have said to these passages, who, on his conversion to Christianity, believed that the New Testament was of divine origin, that it was the Book of Life, — and that the precepts, which it contained, were not to be dispensed with to suit particular cases, without the imputation of evil. Now such a trial, the Quakers say, has been made. It was made by the first

Christians; and they affirm, that these interpreted the passages, which have been mentioned, differently from those of most of the Christians of the present age; for that both their opinions and their practice spoke loudly against the lawfulness of war.

Upon this new subject I shall enter next.

With respect to the opinions of the early Christians, it must be premised, that such of them as have written books have not all of them entered upon this subject. Some of them have not had occasion even to notice it. But where they have, and where they have expressed an opinion, this will be found unfavorable to the continuance of war.

Justin the Martyr, one of the earliest writers in the second century, considers war as unlawful. He makes the devil „the author of all war.” No severer censure could have been passed upon it than this, when we consider it as coming from the lips of an early Christian. The sentiment, too, was contrary to the prevailing sentiments of the times, when, of all professions, that of war was most honorable, and was the only one that was considered to lead to glory. It resulted therefore, in all probability, from the new views, which Justin had acquired by a perusal of such of the Scriptures as had then fallen into his hands.

Tatian, who was the disciple of Justin, in his oration to the Greeks, speaks precisely in the same terms on the same subject.

From many expressions of Clemens of Alexandria, a contemporary of the latter, we collect his opinion to be decisive against the lawfulness of war.

Tertullian, who may be mentioned next in order of time, strongly condemned the practice of bearing arms, as it related to Christians. I shall give one or two extracts from him on this subject: — In his Dissertation on the Worship of Idols, he says: „Though the soldiers came to John, and received a cer-

tain form to be observed; and though the centurion believed; yet Jesus Christ, by disarming Peter, disarmed every soldier afterwards; for custom never sanctions an illicit act." And in his Soldier's Garland he says, „Can a soldier's life be lawful, when Christ has pronounced that he, who lives by the sword, shall perish by the sword? Can one, who professes the peaceable doctrine of the Gospel, be a soldier, when it is his duty not so much as to go to law? And shall he, who is not to revenge his own wrongs, be instrumental in bringing others into chains, imprisonment, torment, death?

Cyprian, in his Epistle to Donatus, takes a view of such customs in his own times as he conceived to be repugnant to the spirit or letter of the Gospel. In looking at war, which was one of them, he speaks thus: „Suppose thyself with me on the top of some very exalted eminence, and from thence looking down on the appearance of things beneath thee. Let our prospect take in the whole horizon, and let us view, with the indifference of persons not concerned in them, the various motions and agitations of human life. Thou wilt then, I dare say, have a real compassion for the circumstances of mankind, and for the posture, in which this view will represent them. And when thou reflectest upon thy condition, thy thoughts will rise in transports of gratitude and praise to God, for having made thy escape from the pollutions of the world. The things thou wilt principally observe will be — the highways beset with robbers; the seas with pirates; encampments, marches, and all the terrible forms of war and bloodshed. When a single murder is committed, it shall be deemed perhaps a crime; but that crime shall commence a virtue, when committed under the shelter of public authority; so that punishment is not rated by the measure of guilt, but the more enormous the size of the wickedness is, so much the greater is the chance for impunity."

These are the sentiments of Cyprian; and that they were the result of his views of Christianity, as taken from the Divine Writings, there can be little doubt. If he had stood upon the same eminence, and beheld the same sights, previously to his conversion, he might, like others, have neither thought piracy dishonorable, nor war inglorious.

Lactantius, who lived some time after Cyprian, in his Treatise concerning the true Worship of God, says: „It can never be lawful for a righteous man to go to war, whose warfare is in righteousness itself." And in another part of the same Treatise he observes, that „no exception can be made with respect to this command of God. It can never be lawful to kill a man, whose person the Divine Being designed to be sacred as to violence.

It will be unnecessary to make extracts from other of the early Christian writers, who mention this subject. I shall therefore only observe, that the names of Origen, Archelaus, Ambrose, Chrysostom, Jerome, and Cyril, may be added to those already mentioned, as the names of persons, who gave it as their decided opinion, that it was unlawful for Christians to go to war.

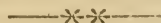
With respect to the practice of the early Christians, which is the next point to be considered, it may be observed, that there is no well-authenticated instance upon record of Christians entering into the army for the first two centuries; but it is true, on the other hand, that they declined the military profession as one in which it was not lawful for them to engage.

The first species of evidence, which I shall produce to this point, may be found in the following facts, which reach from the year 169 to the year 198: Avidius Crassus had rebelled against the emperor Verus, and was slain. In a short time afterwards, Claudius Albinus in one part of the world, and Pescenninus Niger in

another, rebelled against the emperor Severus, and both were slain likewise. Now suspicion fell, as it always did in these times, if any thing went wrong upon the Christians, as having been concerned upon these occasions. But Tertullian, in his Discourse to Scapula, tells us that no Christians were to be found in these armies. And yet these armies were extensive. Crassus was master of all Syria with its four legions, Niger of the Asiatic and Egyptian legions, and Albinus of those of Britain; which legions together contained between a third and a half of the standing legions of Rome. And the fact, that no Christians were then to be found in these, is the more remarkable, because, according to the same Tertullian, Christianity had reached all the places, in which these armies were.

A second species of evidence, as far as it goes, may be collected from expressions and declarations in the works of certain authors of those times: Justin the Martyr and Tatian make distinctions between soldiers and Christians; and the latter says, that the Christians declined even military commands. Clemens of Alexandria gives the Christians, who were contemporary with him, the appellation of „Peaceable,” or of the „Followers of Peace;” thus distinguishing them from the soldiers of his age. And he says expressly, that „those, who were the followers of peace, used none of the instruments of war.”

To be continued in our next.



Testimony of a deist to the Bible.

We always recur with great delight to the testimony of a deist, who after publicly laboring to disprove Christianity, and to bring Scripture into contempt as a forgery, was found instructing his child from the pages of the New Testament. When taxed with the flagrant inconsistency, his only reply was, that it was necessary to teach the child mo-

rality, and that nowhere was there to be found such morality as in the Bible. We thank the deist for the confession. Whatever our scorn of a man who could be guilty of so foul a dishonesty, seeking to sweep from the earth a volume to which, all the while, himself recurred for the principles of education, we thank him for his testimony, that the morality of Scripture is a morality not elsewhere to be found; so that if there were no Bible, there would be comparatively no source of instruction in duties and virtues, whose neglect and decline would dislocate the happiness of human society. The deist was right. Deny or disprove the divine origin of Scripture, and nevertheless you must keep the volume as a kind of text-book of morality, if indeed you would not wish the banishment from our homes of all that is lovely and sacred, and the breaking up, through the lawlessness of ungoverned passions, of the quiet and the beauty which are yet round our families.

Provision for passing over Jordan

„Jesus, I love thy charming name,

’Tis music to mine ear;

Fain would I sound it out so loud

That heaven and earth should hear.

„Yes, thou art precious to my soul.

My Transport and my Trust;

My Saviour, Shepherd, Husband, Friend;

No other good I boast.

„All my capacious powers can wish,

In thee doth richly meet;

Not to mine eye is light so dear,

Nor friendship half so sweet.

„Thy grace still dwells upon my heart,

And sheds its fragrance there:

The noblest balm of all my wounds,

The cordial of my care.

„I’ll speak the honors of thy name

With my last falt’ring breath;

Then, speechless, clasp thee in my arms,

The antidote of death.”

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EVIDENCES OF THE CHRISTIAN RELIGION.

We live in an age, wherein infidelity and scepticism prevails in an alarming degree. Men, otherwise respectable, books fascinating in style, and newspapers bring infidel views and principles so near to us, that we cannot help to take notice of them. Supposing believers are sufficiently established in the truth, than to be led astray, there are believers children, who may imbibe false views, and there may be young believers, who are still troubled with objections, which they cannot answer to their own full satisfaction. As a help to these and to christian parents and teachers, we intend to give some space in our little paper to extracts on the evidences of our most holy religion, and for the present the following by JENYNS.

INTERNAL EVIDENCE.

Most of the writers who have undertaken to prove the Divine origin of the Christian religion, have had recourse to arguments drawn from these three heads: The *prophecies* still extant in the Old Testament, the *miracles* recorded in the New, of the *internal evidence* arising from that excellence, and those clear marks of supernatural interposition, which are so conspicuous in the religion itself. The two former have been sufficiently explained and enforced by the ablest pens; but the last, which seems to carry with it the greatest degree of conviction, has never, I think, been considered with that attention, which it deserves.

I mean not here to depreciate the proofs arising from either prophecies, or miracles; they both have, or ought to have their proper weight. Prophecies

are permanent miracles, whose authority is sufficiently confirmed by their completion, and are therefore solid proofs of their supernatural origin of a religion whose truth they were intended to testify. Such are those to be found in various parts of the Scriptures relative to the coming of the Messiah, the destruction of Jerusalem, and the unexampled state in which the Jews have ever since continued: all so circumstantially descriptive of the events, that they seem rather histories of past, than predictions of future transactions; and whoever will seriously consider the immense distance of time between some of them and the events which they foretell, the uninterrupted chain by which they are connected for many thousand years, how exactly they correspond with those events, and how totally inapplicable they are to all others in the history of mankind: I say, whoever considers these circumstances, he will scarcely be persuaded to believe, that they can be the productions of preceding artifice, or posterior application; or be able to entertain the least doubt of their being derived from supernatural inspiration. The miracles recorded in the New Testament to have been performed by Christ and his apostles, were certainly convincing proofs of their Divine commission to those who saw them; and as they were seen by such numbers, and are as well attested as other historical facts; and, above all, as they were wrought on so great and so wonderful an occasion, they must still be admitted as incontrovertible evidence.

To prove the truth of the Christian religion, I prefer, however, to begin by showing the internal marks of Divinity which are stamped upon it; because on this the credibility of the prophecies and miracles in a great measure depends: for if we have once reason to be con-

vinced that this religion is derived from a supernatural origin, prophecies and miracles will become so far from being incredible, that it will be highly probable that a supernatural revelation should be foretold and enforced by supernatural means.

What pure Christianity is, divested of all its ornaments, appendages and corruption, I pretend not now to say; but what it is not, I will venture to affirm, which is, that it is not the offspring of fraud or fiction. Such, on a superficial view, I know it may appear to a man of good sense, whose sense has been altogether employed on other subjects; but if any one will give himself the trouble to examine it with accuracy and candor, he will plainly see, that however fraud and fiction may have grown up with it, yet it never could have been grafted on the same stock nor planted by the same hand.

To ascertain the true system and genuine doctrines of this religion, after the controversies of above seventeen centuries, and to remove all the rubbish which artifice and ignorance have been heaping upon it during all that time, would indeed be an arduous task, which I shall by no means undertake; but to show that it cannot possibly be derived from human wisdom, or human imposture, is a work, I think, attended with no great difficulty, and requiring no extraordinary abilities; and therefore I shall attempt that, and that alone, by stating and then explaining the following plain and undeniable propositions.

FIRST, *that there is now extant a book entitled the New Testament.*

SECONDLY, *that from this book may be extracted a system of religion entirely new, both with regard to the object and the doctrines, not only infinitely superior to, but unlike, every thing which had ever before entered into the mind of man.*

THIRDLY, *that from this book may likewise be collected a system of Ethics, in which every moral precept, founded on*

reason, is carried to a higher degree of purity and perfection than in any other of the wisest philosophers of preceding ages; every moral precept founded on false principles is totally omitted, and many new precepts added, peculiarly corresponding with the new object of this religion.

LASTLY, *that such a system of religion and morality could not possibly have been the work of any man, or set of men; much less of those obscure, ignorant, and illiterate persons, who actually did discover and publish it to the world: and that, therefore, it must undoubtedly have been effected by the interposition of Divine power; that is, that it must derive its origin from God.*

PROPOSITION I.

Very little need be said to establish my first proposition, which is singly this: *That there is now extant a book entitled the New Testament; that is, there is a collection of writings, distinguished by that denomination, containing four historical accounts of the birth, life, actions, discourses and death of an extraordinary person named Jesus Christ, who was born in the reign of Augustus Caesar, preached a new religion throughout the country of Judea, and was put to a cruel and ignominious death in the reign of Tiberius. Also one other historical account of the travels, transactions, and orations of some plain and illiterate men, known by the title of his apostles, whom he commissioned to propagate his religion after his death; which he foretold them he must suffer in confirmation of its truth. To these are added several epistolary writings, addressed by these persons to their fellow-laborers in this work, or to the several churches or societies of Christians which they had established in the several cities through which they had passed.*

It would not be difficult to prove that these books were written soon after those extraordinary events, which are the subjects of them, as we find them quoted and referred to by an uninter-

rupted succession of writers from those to the present time: nor would it be less easy to show that the truth of all those events, miracles only excepted, can no more be reasonably questioned than the truth of any other facts recorded in any history whatever; and there can be no more reason to doubt that there existed such a person as Jesus Christ, speaking, acting and suffering in such a manner as is there described, than that there were such men as Tiberius, Herod, or Pontius Pilate, his contemporaries; or to suspect that Peter, Paul and James were not the authors of those epistles to which their names are affixed, than that Cicero and Pliny did not write those which are ascribed to them. It might also be made to appear, that these books, having been written by various persons at different times, and in distant places, could not possibly have been the work of a single impostor, nor of a fraudulent combination, being all stamped with the same marks of a uniform originality in their very frame and composition.

But all these circumstances I shall pass over unobserved, as they do not fall in with the course of my argument, nor are necessary for the support of it. Whether these books were written by the authors whose names are prefixed to them; whether they have been enlarged, diminished, or any way corrupted by the artifice or ignorance of translators or transcribers; whether in the historical parts the writers were instructed by a perpetual, a partial, or by any inspiration at all; whether in the religious and moral parts they received their doctrines from a divine influence, or from the instructions and conversation of their Master; whether in their facts or sentiments there is always the most exact agreement, or whether in both they sometimes differ from each other; whether they are in any case mistaken, or always infallible, or ever pretended to be so, I shall not here dispute; let the deist avail himself of all these doubts and difficulties, and decide them in con-

formity to his own opinion. I shall not now contend, because they affect not my argument; all that I assert is a plain fact, which cannot be denied, that such writings do now exist.

PROPOSITION II.

My second proposition is not quite so simple, but, I think, not less undeniable than the former, and is this: *That from this book may be extracted a system of religion entirely new, both with regard to the object and the doctrines; not only infinitely superior to, but totally unlike every thing which had ever before entered into the mind of man.* I say extracted, because all the doctrines of this religion having been delivered at various times, and on various occasions, and here only historically recorded, no regular system of theology is here to be found; and better perhaps, it had been, if less labor had been employed by the learned to bend and twist these divine materials into the polished forms of human systems. Why their great author chose not to leave any such behind him, we know not, but it might possibly be because he knew that the imperfection of man was incapable of receiving such a system, and that we are more properly and more safely conducted by the distant and scattered rays, than by the too powerful sunshine of divine illumination. „If I have told you earthly things,” says he, „and ye believe not, how shall ye believe if I tell you of heavenly things?” John 3, 12. That is, if my instructions concerning your behavior in the present, as relative to a future life, are so difficult to be understood that you can scarcely believe me, how shall you believe me if I endeavor to explain to you the nature of celestial beings, the designs of Providence, and the mysteries of his dispensation? subjects which you have neither ideas to comprehend, nor language to express.

First, then, the *object* of this religion is *entirely new*, and is this: to prepare us by a state of probation for the king-

dom of heaven. This is every where professed by Christ and his apostles to be the chief end of the Christian's life; the crown for which he is to contend, the goal for which he is to run, the harvest which is to repay all his labors. Yet, previous to their preaching, no such prize was ever hung out to mankind, nor any means prescribed for the attainment of it.

To be continued in our next.

THE SCRIPTURES,

Selected from Bunyan's Riches.

The Scriptures carry such a blessed beauty in them to that soul that has faith in the things contained in them, that they do take the heart and captivate the soul of him that believeth them into the love and liking of them, believing all things that are written in the law and the prophets, and having hope towards God that there shall be a resurrection of the dead both of the just and unjust.

To him that believes the Scriptures aright, the promises or threatenings are of more power to comfort or cast down, than all the promises or threatenings of all the men in the world; and this was the cause why the martyrs of Jesus did so slight both the promises of their adversaries when they would have overcome them with proffering the great things of this world unto them, and also their threatenings when they told them, they would rack them, hang them, burn them. None of these things could prevail upon them, or against them.

I never had in all my life so great an inlet into the word of God as now, (in prison.) Those scriptures that I saw nothing in before, were made in this place and state to shine upon me. Jesus Christ also was never more real and apparent than now. Here I have seen and felt him indeed: O that word, „We have not preached unto you cunningly

devised fables,” and that, „God raised Christ from the dead and gave him glory, that our faith and hope might be in God,” were blessed words unto me in this condition.

These three or four scriptures also have been great refreshments in this condition to me, John 14, 1—4; 16, 33; Heb. 12, 22—24; so that sometimes, when I have been in the savor of them, I have been able to laugh at destruction, and to fear neither the horse nor his rider. I have had sweet sights of the forgiveness of my sins in this place, and of my being with Jesus in another world. Oh the mount Zion, the heavenly Jerusalem, the innumerable company of angels, and God the judge of all, and the spirits of just men made perfect; and Jesus has been sweet to me in this place; I have seen *that* here, which I am persuaded I shall never while in this world be able to express. I have seen a truth in this scripture, „Whom having not seen, ye love; in whom, though now ye see him not, yet believing, ye rejoice with joy unspeakable and full of glory.”

The glass was one of a thousand. It would present a man one way with his own features exactly, and turn it but another way and it would show one the very face and similitude of the Prince of the pilgrims himself. Yes, I have talked with them that can tell, and they have said that they have seen the very crown of thorns upon his head by looking in that glass; they have therein also seen the holes in his hands, in his feet, and in his side. Yea, such an excellency is there in that glass, that it will show him to one where they have a mind to see him, whether living or dead, whether in earth or in heaven, whether in a state of humiliation or in his exaltation, whether coming to suffer or coming to reign. James 1, 23—25! 1 Cor. 13, 12; 2 Cor. 3, 13.

THE CHURCH IN THE WILDERNESS, or

Testimonies of the existence of an apostolical church from the beginning of the Gospel up to our time.

Continued from page 52.

Before we take leave of the Waldenses, whose history we have traced up to the fifteenth century, we have to add a few testimonies in regard to them from another source. A question namely will arise, and cannot be answered from the foregoing account. It is this.

Since so many different denominations and persuasions of the present day claim a relation and fraternity to these Waldenses, what were their views, and what was their practice on the points, so much disputed between Baptists and Paido-Baptists?

In bringing in the following testimony, we trust, we shall not be accused of partiality, since we have thus far followed a Paido-Baptist historian, and have given all what he had to say. We would rather deserve such accusation, if we knew of some other witness, and would not hear him. This is the misfortune of partyism or sectarianism, that all who are influenced by it, will hardly ever investigate the other side of the question, and therefore hardly ever come to the full knowledge of the truth. Let us beware of this, and prove all things, holding fast that which is good.

The book, from which we shall now quote, is more than two hundred years old, having been printed in 1646. and being entitled *S. Baptismi Historia &c.* Of the Waldenses it treats very lengthy, their history occupying about 100. quarto pages, which corroborates all, what has been said by the author we quoted in our former numbers. We shall therefore not repeat, what has been related already, but only mention a few things, which were omitted.

Among those articles, which were given in our third number (page 34.) we

felt sorry to miss the following, taken from page 605. in said old book.

„They believe without any doubt, that the holy scriptures contain completely all what is necessary to salvation, and that therefore nothing is to be received or admitted in religious matters, but only what God has commanded us in holy writ.”

Truly, if we knew nothing else of them, but that they actually believed and practiced, what is expressed here, it would be sufficient to satisfy every candid mind, that they were at that time a living branch of that apostolical church in the wilderness, which we desire to trace.

On page 629. is related, as one of their errors, so called by their enemies, the roman priests. „With regard to baptism they err and say: Children are not saved through baptism. Mark 16. *He that believeth and is baptized, shall be saved.* But the child does not believe &c.

On page 600. they are similarly accused by their enemies. „They say, that the washing of baptism, which is given to little children, is of no use.” See *Bibliotheca Patrum* Tom. xiii. pag. 300.

On page 613. they are charged to „reject all the sacraments of the (roman) church,” and in another place, that they were Anabaptists.

From these few accusations and charges of their enemies, it is sufficiently plain, what the views and sentiments of the Waldenses were on those points at issue between the Baptists and Paido-Baptists, in the earlier times. though it must be also stated, that after suffering so many centuries, they finally gave way, and joined themselves in the sixteenth century to the (reformed) church in Geneva.

THE BOHEMIAN BRETHREN.

According to the most undoubted testimonies of many old historians, Christianity was first introduced into *Bohemia* by two Greek Christians, whose names were *Cyrillus* and *Methodius*, both

from Thessalonica. They were sent in the year 863, from Constantinople, to preach the Gospel of Christ to the heathen nations in *Bulgaria*, and finally planted also a Christian church in *Bohemia* in the year 867, nearly thousand years ago. As *Greek* Christians they acknowledged neither the supremacy of the *Roman* pope, nor the peculiar errors and abuses of the *Roman* church.

It would be hard for us to say now, what were the peculiar tenets and practices of the *Greek* church a thousand years ago. But when we consider, what they are at the present time, we have reason to believe, that they were still nearer the truth at that remote period. Let us hear therefore, what a late writer has to say of them.

Tenets of the Greek church.

The following are some of the chief tenets held by the *Greek* church:

1. They disown the authority of the pope, and deny that the church of *Rome* is the true catholic church.

2. They do not baptize their children till they are three, four, five, six, ten, nay sometimes eighteen years of age: baptism is performed by trine immersion.

3. They insist that the sacrament of the Lord's supper ought to be administered in both kinds, and they give the sacrament to children immediately after baptism.

4. They grant no indulgences, nor do they lay any claim to the character of infallibility, like the church of *Rome*.

5. They deny that there is any such place as purgatory; notwithstanding they pray for the dead, that God would have mercy on them at the general judgment.

6. They practise the invocation of saints; though, they say, they do not invoke them as deities, but as intercessors with God.

7. They exclude confirmation, extreme unction and matrimony out of the seven sacraments.

8. They deny auricular confession to be a divine precept, and say it is only a positive injunction of the church.

9. They pay no religious homage to the eucharist.

10. They administer the communion in both kinds to the laity, both in sickness and in health, though they have never applied themselves to their confessors; because they are persuaded that a lively faith is all which is requisite for the worthy receiving of the Lord's supper.

11. They maintain that the Holy Ghost proceeds only from the Father and not from the Son.

12. They believe in predestination.

13. They admit of no images in relief or embossed work, but use paintings and sculptures in copper or silver.

14. They approve of the marriage of priests, provided they enter into that state before their admission to holy orders.

15. They condemn all fourth marriages.

16. They observe a number of holy days, and keep four fasts in the year more solemn than the rest, of which the fast in Lent, before Easter, is the chief.

17. They believe the doctrine of consubstantiation, or the union of the body of Christ with the sacramental bread.

From these tenets it appears evidently, that the *Bohemian* church must have been widely different from the *Roman* church, and it is not to be wondered at all, that the latter church found it difficult to get foothold in that country. However it gained the point at last by perseverance, and those, who were not willing to submit, were persecuted. Many of the *Bohemians* fell from their ancient faith, by giving way to persuasions and temporary concessions, or out of fear of persecution. But the faithful, being strenghtened by *Waldensian* refugees, who came providentially into *Bohemia* in the year 1176. were further instructed in the knowledge of the truth, and united themselves under the name

of Bohemian brethren. These brethren, on account of the persecution, had to hold their worship only in secret places, and were even then in constant danger. Their being a branch of the Hussites, is a mistake altogether, as they existed as a brotherhood perhaps more than two hundred years, before Huss was born.

(To be continued.)

THE FRATERNITY OF GERMAN BAPTISTS.

III. Of their general principles.

Humility and Non-Conformity to the world. *Concluded from page 56.*

[We have already consumed too much time and space on this point, for the patience of our readers, contrary to our own intentions. In order to be as brief as possible on the subject, we put those two articles on pride and humility (see page 35. and 36) on the press, before we set out on our journey to the Yearly Meeting, and had prepared in manuscript a short article to follow under the above head. This article was partly lost or mislaid during our journey, and we were compelled, after our return, to recompose the foregoing and present under a variety of hindrances and difficulties. The more we reflected on the subject, the more weighty and important it became on our own mind, and so it has grown, much against our will, to such a lengthy article. We hope and trust our readers will bear with us, and at the same time pray to God, that He would in mercy impress every one with a due sense of the absolute necessity and importance, as well as the true nature and blessedness of this principle.]

Though we might still further contemplate the awful curse and consequences of pride, as exhibited to us by the word of God in the dark mansions of fallen angels, and might consider those „everlasting chains, under darkness,” with which they are bound, — yet we think, enough and more than enough has been said, to make us fearful of pride, and anxious to become humble.

But we cannot pass by altogether from a brief view of — *Nonconformity to the world.* THE WORLD, what is this? Not that world, which God has made, and

behold it was all very good: which we may use, so as not to abuse it; 1. Cor. 7, 31. — not that world, which is divinely regulated by times, seasons and other natural laws, in which the day is given us for labor, and the night for rest, the seedtime for sowing, and the harvest-time for gathering in the fruits of the earth, and to which regulation all, the saint as well as the sinner, may not only, but must conform, or suffer the penalty of transgression. No — not that world is meant, when the Saviour contrasts it with his kingdom, or when the apostle says to believers, „*Be not conformed to this world*”; John 18, 36. Rom. 12, 2. But that present evil world of mankind, which has been deceived by Satan into disobedience and proud rebellion against God and his laws, and which has so readily and foolishly imbibed that wicked principle of their deceiver — *pride*; — this world it is, to which we are NOT to be conformed.

The world and the church, or the contrast! There is nothing more frequently inculcated, nothing more strongly enforced in the New Testament than the contrast between this world and the kingdom or church of Christ; that it is really astonishing, to find it so often and so entirely overlooked by the greater part of christendom so called. Instead of 3 or 4 testimonies in proof of our assertion, which we have already adduced, (see page 39.) hundreds might be cited, which either distinctly express, or more or less directly allude to — this contrast. Nay, we find it already in the Old Testament, even soon after the fall, (see Gen. 4 and 5.) where we read of two different generations, which are Gen. 6. distinguished by the name of *children of God* and *children of men*. Let us note well the circumstance, that the Holy Spirit in his express word comprises in these two classes, called Luke 16, 8. „*children of this world, and children of light*,” every individual of the human family without exception. To one or the other we must belong, as there is no third class mentioned in the Bible. How

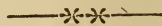
necessary then to know the difference with infallible certainty! And how difficult in these our days, when there is scarcely any difference perceptible between the church and the world!! Yet there is and must be a real, an essential and thorough difference, when Christ says, John 15, 18. 19. „If the world hate you, ye know that it hated me, before it hated you. If ye were of the world, the world would love his own; but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you.”

However not only the scriptures speak of this contrast, but every page of authentic history since the apostolic time verifies the fact, that where ever and whenever the true church made its appearance in the world, the contrast between the church and the world became visible, and the enmity of the world was sensibly *felt* in the dreadful persecutions, which befel the children of God in all ages. True, it seems, as if our own age was an exception, and more so still our own country. Let the children of God rejoice and be thankful for the blessings of peace and plenty, they are permitted to enjoy in this time; but let them rejoice with — trembling, lest these blessings may be turned into curses. All history testifies, that while persecution lasted, the church remained pure. No danger was there at such times, that many would come to it with false pretences and from wrong motives. But when the church was at peace, and the world began to smile on it, when the watchmen took their ease and slept, then it was, that the enemy sowed his tares, that heresies and corruption found their way into the church, and if not repented and purged of, brought it finally to a fall. Yet let us bear in mind, that, all history bearing witness, no true church ever fell into lasting decay, while it maintained that contrast, while it kept aloof from, and strictly observed Nonconformity to the world. We repeat, and feel able to maintain by most

undubitable testimonies against all contradiction, and oh would to God, we could tell it every minister of Christ and every child of God, to ponder and reflect on it, — *that no TRUE CHURCH ever fell into lasting decay, while it maintained that contrast, which the scriptures inculcate, to be necessarily existing between the church and the world, and while it continued to observe the apostolic injunction, „Be not conformed to this world” &c.*

Why is this so? Why is this contrast, this difference, nay, this enmity on the one hand and nonconformity on the other, between the church and the world so plainly, so frequently and so stedfastly indicated and maintained in the Bible from Genesis to the Revelation? Why does history corroborate so strongly and so forcibly that same contrast, that same principle? Why does every awakened sinner, whenever questioned on this point, and whatever his opinions may have been before, so freely and willingly assent to the same?

[The conclusion is unavoidably crowded out.]



A NEW MONTHLY.

Our respected friend C. L. Loos of Somerset has sent us the first Number of a new publication, of which he is the Editor and Conductor. It is entitled „The Disciple,” is to appear monthly, and to be devoted to the cause of reformation or restoration of primitive Christianity, advocated for many years by the celebrated Alexander Campbell. We are much pleased with the contents of the first number, and considering the object the „Disciples” have in view, and the superior qualifications and talents of its advocates, we might almost be tempted to withdraw our own efforts, and leave the task of exhibiting and defending primitive Christianity to abler hands. But while we readily admit, that lawyers and advocates are far better able to state and defend a cause, we all

know, that the witnesses must give their testimony, and that sometimes the most humble witness has to testify, what materially alters the case. So we will try as humble witnesses to do our part, and to pursue the even tenor of our way. At the same time we shall always be glad to hear from „The Disciple's” progress towards „Primitive Christianity.”

We give below a part of the editor's preface.

While error is in the world and predominates, truth can only be evolved, by men banishing from their hearts the blinding spirit of bigotry, and instituting a free and full inquiry in all matters of faith and conscience. This is what the real friends of truth have ever been pleading for and ever shall plead for. They will ever demand it as the right and prerogative of truth. But this is precisely opposed, at all points, to the spirit of sectarianism and of error. This spirit has always been intolerant, and an enemy to free inquiry and free thought. Sectarianism, throwing itself back upon the popularity or antiquity of its name, spurns indignantly every attempt to call into question its claims, and to pass them through the ordeal of investigation. In bygone days, he who dared the hazardous task of assailing the sacro-sanct notions and doctrines of established churches, Catholic and Protestant, was rewarded with the dungeon, the block and the stake. Those palmy days of spiritual despotism, when no man was allowed to inquire for the reasons of things, have, to the great grief of thousands, departed, and the physical arm of persecution has, to a great degree, been broken. Nevertheless, that same spirit of intolerance is still displayed by sectarian leaders against the reformer. Denunciation, misrepresentation, and all the common fallacies of covert and established error, are played off against him, to inspire the people with secret apprehension and a dread of his doctrines and motives. All the *ad captandum* arguments are brought into free use; and

strong must be the faith and spiritual courage of the man, who, amid all this opposition, can with unfaltering firmness pursue the work to which God has called him. We bless God, that in his providence he has raised up such men. They have with a noble intrepidity and confidence in the truth and righteousness of their cause, met all the opposition, which a blind sectarian zeal could bring to bear against them, and God has greatly blessed their labors.

There are many thousands now in our land, who are pleading for a restoration of primitive christianity, and an emancipation of the church from all that is human. But yet the odds in numbers, influence and means &c., are against us. Where there are a hundred in the field, building up their respective sects and parties, scarcely one is abroad advocating the pure, unadulterated gospel of salvation, unmingled with the doctrines and commandments of men. But not only is Christendom filled with myriads of public teachers, pleading and advocating the interests, doctrines and opinions of parties, all building up their various Bibles, with the tongue, but the Press too is everywhere made subservient to the same interests, and is teeming with its legions of books and publications, quarterlies, monthlies and weeklies, all pledged to support the views of a party, all bound by the chains of sectarianism. Free discussion, so essential to the eliciting of truth, and so fatal to error, is banished from the religious party press. All must speak the shibboleths of the sect, all must banish the idea of independence of thought and of speech, and must act, as they profess to act, as *mere passive organs*, having no mind or will of their own. Wee to him who dares to break these ignominious chains.

Every one who thinks, is aware of the vast power exercised over the minds of the listening and reading millions, by this co-operative machinery. And is it not just, is it not our sacred duty, to

make use of the same potent means to advocate with efficiency the cause of truth and righteousness, and to seek the triumph of a pure primitive christianity over tradition, over the commandments of men, which have made of none effect the law of God! We believe that among all the means of human agency that God has called forth to advance the triumph of truth over error, of light over darkness, none is endowed with, and has exercised so potent an influence over the destinies of humanity, as the printing press. Had Luther arisen two centuries earlier, or had moveable types been invented two centuries later, the Reformation which marched with such unparalleled progress to conquest and victory, would not have advanced a furlong where it advanced a league. It might have been crushed, as were many similar efforts before.

Truth in itself is mighty and will never die; though „crushed to earth it will rise again.” But where everything is leagued against it, where absolute power, political and ecclesiastical, like a two-edged sword, is ever hanging over its head, and spiritual darkness, dense as midnight, is all around it, and the passions and prejudices of the multitude are all aroused against it, its efforts will necessarily be feeble and at long intervals, and its progress slow. Such was the case through the long night of mediæval darkness. Few and faint were the glimmerings of light here and there, serving only to make the darkness more visible, till God said, as erst at creation's dawn, „Let there be Light, and Light there was.” A new agent was called into being, that, like light, was clothed with a kind of omnipresence and omnipotence, and was, with a subtle potency, to reanimate into a new and greater life the moral world. As this agent came forth at the voice of God, Truth rejoiced, — Truth in science and in religion, — as she beheld this new champion armed with power invulnerable and invincible, that would fight her battles, and lead her armies to vic-

tory. The empire of darkness felt a throe through all its dominions, when the printing press cast off the first sheets of its impression. Strange that the first use of this wonderful invention should have been the printing of the Bible! — Blessed omen! indicative of God's design in guiding the minds of Guttenberg and Faust to this great idea. „Men may act but God leads them,” said Bossuet, and it was a great thought. The hand of God was in this work, and let us not mistake the true interpretation of this omen. It is to teach us, that as the Bible, the first production of the press, is the emblem and embodiment of all truth and light, so we are to accept and use this mighty instrument, as the gift of God, for the advancement of truth and light in the earth.

This is therefore our plea for engaging in the work of advocating a pure primitive christianity by the press. We have no better reason to offer. With any reasonable man we need not argue the necessity and propriety of such an undertaking. We rejoice to know that others here and there, are engaged in the same noble work of advocating the claims of the primitive Gospel, and of the emancipation of our fellow-men from the ignominious bondage of a corrupt, traditionized, humanized Christianity. It is our wish, humbly and faithfully, to co-operate with all these in this noblest enterprise of human ambition, for thereby, more than in any other way, can we, under the guidance of God, advance His glory and honor and the best interests of humanity. We know and feel our own weakness, but to Him we look for wisdom and strength, and we humbly pray God to guide and direct us in our work, and to accept of our feeble endeavors to serve Him, in advancing the cause of His truth in the earth.

CORRESPONDENCE.

Our readers will perceive in this number, that we try to improve the external

al appearance of the Visiter, by getting a considerably better article of paper. If our subscription-list should increase sufficiently within 4 or 6 weeks, we would begin with the October-Number, to give 24 pages each month, and a farther increase of subscribers would enable us still to enlarge more.

Subscriptions received with pay from Middleburg, Md. for 11. copies, East Union, O. for 6. copies, Stoner's, O. for 2. copies, Eaton, O. 2. copies, Berlin, O. 1. copy, Brandonville, Va. 1. Salisbury, Pa. 5. copies.

* * *

To the Elders East and North of Canton and on Mohiccon and Owlcreek.

August 4, 1851.

Dear Brethren!

While the first form of this number was already on the press, we received a letter from Br. John P. Ebersole in Seneca, requesting us to consult with you about the appointment of several lovefeasts, to be held

1. With Br. John Brillhart in Wyandot co.

2. With Br. Isaac Hartsock in Seneca co.

3. With Br. Jacob Ebersole in Sandusky co.

4. With Br. John P. Ebersole in Seneca co.

5. With Br. Jacob Thomas in Hancock co., with one day between each to travel from place to place, and make the appointments known in this (August) number, as it would suit best, to have them a little early in the season. Now being impossible for us, to consult otherwise with you, or to stop the printing of this so long, until we could get letters from you all, we take this mode, of laying the matter before you, and request particularly those brethren, who are appointed to go to Logan & Shelby, to make the appointments, and send them to us immediately for insertion in the next Number, which we expect to issue before the first of September.

In haste. Pray for us.

The Printers.

☞ It is desired by many subscribers to have lovefeasts generally announced in the Visiter, and we are willing to do so, if the notices are sent to us in time, — Postpaid.

From a letter from Pennsylvania.

July 17. 1851.

Beloved Brother! I now take my pen to write a few lines to you, informing you, that we got home safe on the ninth of June. — — —

I am not sorry for my visit to Ohio, for I have learned many things concerning the church. I wish you could feel to pay us a visit in the East. We have many things to contend against here, that is not so much felt in the West. We have much pride in our country and it has crept into the church in almost every quarter, and when it gets into the prominent members, it does much harm. Perhaps if you with some more of the old Brethren would visit us, you might assist in pulling down the strongholds of Satan; or perhaps if you would write an epistle to us to be read in the churches with us, it might be useful.

At least send us some good tidings that shall make our hearts glad. We all join in sending love to you all.

I am &c.

(Thank you, dear Brother, for your kind invitation. My heart is inclined to make once yet a visit that far east, before I can travel no more, if for nothing else but to form a closer acquaintance, and to prove my humble love to all the brotherhood East and West, and North and South. God bless you and us with grace to know and do his will in all our going out and coming in.

Farewell.)

Tennessee, May 11, 1851.

Dear Brother!

I avail myself of the opportunity of writing to you on the subject you so greatly desire to have information on, that is, concerning the disunion in the church. Three years ago nothing but peace, union and prosperity was the order of the day; love then flowed from breast to breast; the Brethren in Tennessee all preached one doctrine. The

first difference that occurred was concerning the Lord's supper. Br. . . . contended with the balance of the brethren, that it was the Jewish Passover, that our Saviour eat with his apostles, and on the same night and after the same manner, that the Jews celebrated the Passover. Notwithstanding the whole church with some few exceptions were united. This controversy grew to a considerable height. At length . . . wrote a letter to the Annual Meeting in the state of Ohio, and it fell into the hands of . . . , and two other brethren as a committee to investigate and answer the same. They did so, and decided against him and in favor of the church. When their letter came to hand, it was read in the church, at which time he still justified himself in his faith, which he is in possession of to this day. The next difference that took place was concerning the pardon of sin and the reception of the Holy Ghost. The elder — contended for the pardon or remission of sin and the gift of the Holy Ghost before baptism. This controversy grew to a greater height than the first. Out of this question arose many differences. I will relate them as near as I can.

Sometimes in endeavoring to sustain his doctrine, he placed the baptism of John under the law, and not a Gospel-baptism, which faith he is yet in possession of. This controversy also led into divers other channels, to wit, the operations of the Spirit. On this head from the way he expresses himself, that it is the Spirit alone that makes the first impression on the mind of the sinner without any connection with the word of God. To be more plain, — that the operations of the Holy Spirit are so extraordinary, that the sons and daughters of men are reprov'd, i. e. convinced of sin, before they have any knowledge of the word of God, and that the Spirit after convicting the sinner, will then cite or lead him to the word, where the means of salvation are set in order before him. Here he teaches repentance to be the first and leading principle in the economy of grace, and faith the second, for, says he, no man can believe, unless he received the Holy Ghost, who alone can and must work out faith. Sometimes he went so far as to say, that faith, repentance nor baptism was no way connected with the pardon of sin; that it was the blood of Christ alone that pardoned sin, with which blood the peni-

tent has an inward witness, that his heart has been sprinkled with from an evil conscience long before his baptism.

This doctrine and principles he labored hard to cause the balance of the ministers to teach. He contended that in as much as he was the Elder, that he had the whole control of the ministry; that all should be subject to him as their Elder according to St. Peter: „Likewise ye younger, be ye subject unto the elder.” Time after time every effort was used to have those matters settled, but nothing could be effected. At length a committee of Elders were called for to investigate these existing difficulties, and on the first day of last November they made their decision in these words: „We the undersigned brethren being called as a committee to settle the difficulty existing in the church in Tennessee, being requested to give our views on the means of grace to bring us to Christ, we have ever been taught by our ancient brethren and according to that light which we have from the Gospel, we believe that Christ is that true light, which lighteth every man that cometh into the world, and that his Spirit will reprove the world of sin, of righteousness and of judgment; — we believe the Spirit makes the first impression on the mind of the sinner, which, if attended to, will bring him to the word of God, where the means of salvation are prescribed, first a true genuine repentance, than an evangelical faith in Christ, and then be baptized; then we have the promise of the pardon of our sins and of the gift of the Holy Ghost. We consider these first principles all equally necessary to bring us to the atoning blood of Christ, which cleanseth us from all sin.

„We are also requested to give our views how elders and teachers should conduct themselves towards one another. We say that no bishop should assume as much power as the whole church. See 1 Pet. 5. A bishop should be careful to do nothing without the council of the church, especially his fellow-laborers, and no brother has the right to rebuke a brother when speaking in public, and the apostle says, „The younger should be subject to the Elder.” So no minister should go beyond the limits given him by the bishops with the council of the church. It is also the rule of the old brethren, that no bishop could be taken under dealings, without two or more bishops being present.”

To be concluded in our next

SELECTED FOR THE YOUNG.

Adam and Eve in Eden.

The only true account which we have of the creation of the world is in the Bible. God himself gives it to us. You have often read it, I suppose, in the first chapter of Genesis. It is a wonderful account; how simple, how sublime, how interesting!

Here we find from whom we are all descended, all who now live, or who have ever lived, on the earth, millions of millions of persons, of every age, and country and condition — *all from Adam*, the one common father of the human race.

His history is a short one; but we are deeply interested in it. For by nature we are like him, like him, alas! *after he sinned against God*, and became exposed to his just and terrible displeasure.

It is a very instructive lesson to learn *how Adam thus sinned against God*; as it will show us *how we imitate his example*, and need continually the aid of the Holy Spirit to deliver us from our wicked thoughts, feelings and desires, and to lead us to do what is right and pleasing to God.

I thought it best, therefore, to begin with a short account of the fall of Adam. And I cannot but hope that my young reader will give it an attentive perusal. We shall pass from it to other stories of the Bible-history, in some respects, perhaps, more interesting, but to none of greater importance, or more deserving of being well understood, and deeply fixed in your memory.

Go back with me, then, to the time — (in less than two centuries, it will be *six thousand years ago*) — when Adam and Eve, our first parents, were placed by God in the beautiful garden of Eden. He had made it on purpose for them to live in. It was a most delightful spot. Every thing was fitted to make them happy, and to aid them in being good,

and in loving that Being who had surrounded them with so many blessings.

The air was pure, and filled with the balmy fragrance of the numerous budding and blooming trees and flowers. The weather was mild and temperate, neither too warm nor too cold. The songs of the cheerful birds ascending to their Creator in hymns of grateful praise, resounded on every side; while the various animals, gentle and inoffensive, roamed through the groves, or gambolled on the lawns, full of happy life and sportiveness.

The garden was full of every kind of beautiful trees and shrubs, many of which bore the most delicious fruit. Herbs and plants grew in abundance, grateful and nutritious, and all was for the simple, health-giving food of the two beings on whom such a profusion of bounties was bestowed. Here they were to find whatever was necessary to gratify the appetite, or refresh and invigorate the body; while their drink would be from the pure bubbling fountain, or from the clear stream that wound its course through the garden in various directions, to water it, and make the trees and plants grow in beauty and luxuriance.

It was in such a place that Adam and Eve lived; both good and happy; loving God and each other, and taking care of the garden.

God gave them permission to eat of the fruit that grew on all the trees, with the exception of *one that stood in the middle of the garden*. Of the fruit of that tree he commanded them not to eat. He told them that if they did eat of it *they should surely die*.

This meant a great deal more than that their bodies only should die. What more did it mean? Let me see if I can explain it to you.

When the body dies, it moves and acts no more. The hands can no longer take hold of any thing. The feet can no longer walk from place to place. The

eye can see no pleasant sights. The ear can hear no friendly voice, or delightful sounds. The tongue can taste no grateful food. All is motionless; as if it were a statue of cold and lifeless marble. Death puts an end to all the pleasures of the body. It destroys them entirely.

There is a death also, and a still more dreadful one, which puts an end to, and destroys all the happiness of the soul. The Bible often speaks of it. It will have to be endured by all the wicked, who keep on sinning against God; and he is now warning and entreating us to escape from it.

When God told Adam and Eve that, if they disobeyed him, they should surely die, he meant that they should not only suffer the death of the body, but also the loss of his friendship and love, and of the happiness which they were enjoying in Eden. He meant that they should meet with a great deal of suffering *in this world* on account of their sin, and be exposed to endless suffering *in the world to come*, after their bodies should die.

This would be death indeed, — the death, or destruction of all their pure and holy pleasures, which made them so happy while they continued to love and obey God: the bringing upon them trouble and sorrows; the pains, sickness and death of the body; and, what was worse than all, the misery of being sent away from God and all good beings, to dwell for ever in a horrible place of punishment, with other sinful and wretched beings like themselves.

Thus you see how the soul may be said *to die* as well as the body, by having all its happiness destroyed, and by *dying and dying*, as it were, for ever, in the endless sufferings that sin will bring upon it.

To be continued.

Excuses for delaying repentance.

Numbers of Greenlanders, who had for a time adhered to the Moravian Missionaries, and promised well, drew back, &

walked no more with them: while the greater part of those who were wavering, seduced by the concourse of their heathen countrymen, again joined the multitude. One being asked why he could not stay, answered, „I have bought a great deal of powder and shot, which I must first spend in the south, in shooting reindeer;” another, „I must first have my fill of bears’ flesh;” and a third, „I must have a good boat, and then I will believe.”

Some of the unconverted inhabitants of Greenland had heard that the world should be destroyed, and, as in that case they should have nowhere to go, they expressed a desire to be converted, that they might go with the believers. „But,” added they, with that carelessness and procrastination so natural to man, in the things that belong to eternity, „as the destruction will not happen this year, we will come in next season.”

Advice rejected.

When a young man made an open profession of the gospel, his father, greatly offended, gave him this advice, — „James, you should *first* get yourself established in a good trade, then think of and determine about religion.” „Father,” said the son, „Christ advises me differently, he says, „Seek ye *first* the kingdom of God.”

Good Advice.

Rabbi Eliezer said, „Turn to God *one day before your death*.” His disciples said, „How can a man know the day of his death?” He answered them, „Therefore you should turn to God *to-day*. Perhaps you may die *to-morrow*; thus, every day will be employed in returning.”

A young man under sentence of death.

A young man, on whom sentence of death was passed, said, two days before his execution, „I am afraid that nothing but the fear of death and hell makes me seek the Saviour now, and that I cannot expect to find him. The words, „Seek ye the Lord *while* he may be found,” trouble my mind very much, as they show me, that there is a time, when he may *not* be found.”

ANGLO - GERMAN POETRY.

Copied from a German Periodical.

„Ich lass' Dich nicht." *)

1.

1.

Ich lass' Dich nicht, Du mußt mein Jesus
 Will raube Noth - [bleiben!
 Welt, Höll' und Tod

Nich aus dem Feld ergebner Treue treiben;
 Wohlan ich halte mich,

Mein starker Held, an Dich!

Hör', was mein Herze spricht:

Du mußt mein Jesus bleiben.

Ich lass' Dich nicht, ich lass' Dich nicht!

I leave thee not, thou art my Jesus ever,
 Though earth rebel,
 And death and hell

Would from its steadfast hold my faith dis-
 Ah no! I ever will [sever;

Cling to my Helper still.

Hear what my love is taught,

Thou art my Jesus ever

I leave thee not, I leave thee not.

2.

2.

Ich lass' Dich nicht, Du allerhöchste Liebe,
 Wenn Zweifel sich
 Setzt wider mich:

Ich kenne deiner Liebe starke Triebe:
 Du trugest Schuld und Pein!

Setzt' ich verurtheilt sein

An jenem Weltgericht?

Du allerhöchste Liebe:

Ich lass' Dich nicht, ich lass' Dich nicht!

I leave thee not, O love, of love the
 Though doubt display [highest,
 Its battle-day;

I own the pow'r which thou my Lord ap-
 Thoudidst bear guilt and woe; [pliest.

Shall I to torment go

When into judgment brought?

O love, of love the highest,

I leave thee not, I leave thee not.

3.

3.

Ich lass' Dich nicht, Du süße Seelenstärke,
 Die mich erlabt,
 Mit Kraft begabt,

Wenn ich in mir des Glaubens Schwachheit
 Macht Krankheit gleich den Leib [merke!

Durch Schmerzensnächte schwach,

So spricht die Seele doch:

Du süße Seelenstärke,

Ich lass' Dich nicht, ich lass' Dich nicht!

I leave thee not, O thou who sweetly
 Whose fresh supplies [cheerest,
 Cause strength to rise,

Just in the hour when faith's decay is
 If sickness chill the soul, [nearest.

And nights of languor roll,

My heart one hope has caught,

O thou who sweetly cheerest,

I leave thee not, I leave thee not.

4.

4.

Ich lass' Dich nicht, Du Hülf' in allen
 Leg' Joch auf Joch: [Nöthen!
 Ich hoffe doch,

Nach wenn es scheint, als wolltest Du mich
 Nach's, wie Du willst mit mir, [tödden.

Ich weide nicht von Dir;

Verstelle Dein Gesicht

Du Hülf' in allen Nöthen:

Ich lass' Dich nicht, ich lass' Dich nicht!

I leave thee not, thou help in tribulation;
 By stroke on stroke,
 Though almost broke,

I hope, when all seems near to desola-
 Do what thou wilt with me, [tion.

I still must cling to thee;

Thy grace I have besought,

Thou help in tribulation,

I leave thee not, I leave thee not.

5.

Ich lass' Dich nicht, sollst ich den Segen
 Nein, Jesus, nein, [lassen?
 Du bleibest mein,
 Dich halt' ich noch, wenn ich nichts mehr
 Nach kurzer Nächte Lauf [kann fassen;
 Geht mir der Segen auf
 Von Dir, dem Segenslicht!
 Sollt' ich den Segen lassen?
 Ich lass' Dich nicht, ich lass' Dich nicht!

6.

Ich lass' Dich nicht, führ mich nach Deinem
 Ich folge nach [Willen
 Durch Wehl und Ach;
 Dein weiser Rath kann allen Kummer
 Dir, Jesu, hang ich an, [stillen.
 Und achte keine Bahn,
 Steh'n auch die Dornen dicht;
 Führ' mich nach Deinem Willen
 Ich lass' Dich nicht, ich lass' Dich nicht!

7.

Ich lass' Dich nicht, auch in dem Schooß
 Denn wenn ich mich [der Freude,
 Seh' ohne Dich,
 So wird die Lust mir schnell zum bittern
 Mir graut vor ihrer Kost, [Leide!
 Wenn nicht von Deinem Trost
 Mein Herz durchströmet spricht,
 Auch in dem Schooß der Freude:
 Ich lass' Dich nicht, ich lass' Dich nicht!

8.

Ich lass' Dich nicht, mein Gott, mein Herr,
 Mich reißt das Grab [mein Leben!
 Von Dir nicht ab,
 Der Du für mich Dich in den Tod gegeben!
 Du starbst aus Liebe mir;
 Ich sag's in Liebe Dir,
 Auch wenn das Herz mir bricht:
 Mein Gott, mein Herr, mein Leben!
 Ich lass' Dich nicht, ich lass' Dich nicht!

*) Verfaßt von Wolfgang Christoph
 Döfler, welcher schon im Jahr 1722. ge-
 storben.

5.

I leave thee not: shall I forsake salva-
 No, Jesus, no! [tion?
 Thou shalt not go;
 Mine still thou art so free from condem-
 After this fleeting night [nation.
 Thy presence brings me light,
 Whose ray my soul hath sought;
 Shall I forsake salvation?
 I leave thee not, I leave thee not.

6.

I leave thee not; thy word my way shall
 With thee I go [brighten;
 Through weal and woe,
 Thy precept wise shall every burden
 My Lord, on thee I hang [lighten.
 Nor heed the journeys pang,
 Though thorny be my lot.
 Let but thy word enlighten,
 I leave thee not, I leave thee not.

7.

I leave thee not, ev'n in the lap of plea-
 For when I stray [sure,
 Without thy ray,
 My richest joy must cease to be a trea-
 I shudder at the glee, [sure.
 When no delight from thee
 Has heartfelt peace begot;
 Ev'n in the lap of pleasure,
 I leave thee not, I leave thee not.

8.

I leave thee not, my God, my Lord, my
 Nor death shall rend [heaven,
 From thee, my friend,
 Who for my soul thyself to death hast
 For thou didst die for me, [given.
 And love goes back to thee:
 Though with dread anguish wrought
 My God, my life, my heaven,
 I leave thee not, I leave thee not!

*) Transferred from the German into
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## AN APPEAL.

The following was handed to us by a worthy and beloved brother: it is recommended to the serious consideration of ALL, especially the young and unconcerned. A few items were added according to the word of God. Ephes. 4, 4—6.

DEAR READER!

There is „one God and Father of all” — if He be not your Heavenly Father, none other can.

There is „one Lord,” Jesus — if you reject Him, there remaineth no more sacrifice for sin.

There is one Holy Spirit — if you grieve Him until He depart, you never can be „born again.”

There is one body, the church, — if you are not a living member of that, you are out of the ark of safety.

There is one faith, — if you lack that, your hope is vain.

There is one baptism; — if you reject that, you reject the counsel of God against yourselves. Luke 7, 30.

You have one, and but one, soul, — lose that, and your *all* is gone.

There is one Heaven, into which *all holy* beings shall be admitted.

There is also one Hell, into which *all unholy* beings shall be cast.

There is only one narrow way which leadeth up to heaven.

You have but one life-time, and that will soon be gone. Time flies — heaven beckons — Jesus invites — the Spirit strives — Conscience admonishes — Angels wish for your conversion — Devils would prevent it — Hell threatens — Death approaches — Eternity is at the door — The judgment is coming. O repent and believe the Gospel — believe it NOW.

„A point of time, a moment's space,

„Will bear you to the heavenly place

„Or shut you up in hell.”

Farewell, dear Reader, until we meet at the judgment-seat of Christ.

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## EVIDENCE OF CHRISTIANITY.

*Continued from page 68.*

It is indeed true, that some of the philosophers of antiquity entertained notions of a future state, but mixed with much doubt and uncertainty. Their legislators also endeavored to infuse into the minds of the people a belief of rewards and punishments after death; but by this they only intended to give a sanction to their laws, and to enforce the practice of virtue for the benefit of mankind in the present life. This alone seems to have been their end, and a meritorious end it was; but Christianity not only operates more effectually to this end, but has a nobler design in view, which is by a proper education here to render us fit members of a celestial society hereafter.

In all former religions, the good of the present life was the first object; in the Christian, it is but the second; in those, men were incited to promote that good by the hopes of a future reward; in this, the practice of virtue is enjoined in order to qualify them for that reward; There is great difference, I apprehend, in these two plans: that is in adhering to virtue from its present utility in expectation of future happiness, and living in such a manner as to qualify us for the acceptance and enjoyment of that happiness; and the conduct and dispositions of those who act on these different principles must be no less different. On the first, the constant practice of justice, temperance, and sobriety, will be sufficient; but on the latter, we must add to these an habitual piety, faith,

resignation, and contempt of the world. The first may make us very good citizens, but will never produce a tolerable Christian. Hence it is that Christianity insists more strongly than any preceding institution, religious or moral, on *purity of heart*, and a benevolent disposition, because these are absolutely necessary to its great end; but in those whose recommendations of virtue regard the present life only, and whose promised rewards in another were low and sensual, no preparatory qualifications were requisite to enable men to practice the one, or to enjoy the other: and therefore, we see this object is peculiar to this religion; and with it, was entirely new.

But although this object, and the principle on which it is founded, were new, and perhaps undiscoverable by reason, yet when discovered, they are so consonant to it, that we cannot but readily assent to them. For the truth of this principle, that the present life is a state of probation and education to prepare us for another, is confirmed by every thing which we see around us: it is the only key which can open to us the design of Providence in the economy of human affairs, the only clue which can guide us through that pathless wilderness, and the only plan on which this world could possibly have been formed, or on which the history of it can be comprehended or explained. It could never have been formed on a plan of happiness, because it is every where overspread with innumerable miseries: nor of misery, because it is interspersed with many enjoyments. It could not have been constituted for a scene of wisdom and virtue, because the history of mankind is little more than a detail of their follies and wickedness, nor of vice, because that is no plan at all, being destructive of all existence, and consequently of its own. But on this system, all that we here meet with may be easily accounted for; for this mixture of happiness and misery, of virtue and vice, necessarily results from a state of probation and edu-

cation; as probation implies trials, sufferings, and a capacity for offending; and education a propriety of chastisement for those offences.

In the next place, the *doctrines* of this religion are equally new with the object; and contain ideas of God, and of man, of the present, and of a future life, and of the relations which all these bear to each other, totally unheard of, and quite dissimilar from any which had ever been thought on previous to its publication. No other ever drew so just a portrait of the worthlessness of this world, and all its pursuits, nor exhibited such distinct, lively, and exquisite pictures of the joys of another; of the resurrection of the dead, the last judgment, and the triumphs of the righteous in that tremendous day, „when this corruptible shall put on incorruption, and this mortal shall put on immortality. 1 Cor. 15, 53. No other has ever represented the Supreme Being in the character of three persons united in one God. No other has attempted to reconcile those seeming contradictory, but both true propositions, the contingency of future events, and the foreknowledge of God, or the free-will of the creature with the overruling grace of the Creator. No other has so fully declared the necessity of wickedness and punishment, yet so effectually instructed individuals to resist the one, and escape the other; no other has ever pretended to give any account of the depravity of man, or to point out any remedy for it; no other has ventured to declare the unpardonable nature of sin without the influence of a mediatorial interposition, and a vicarious atonement from the sufferings of a Superior Being.\*

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\* That Christ suffered and died, as an atonement for the sins of mankind, is a doctrine so constantly and so strongly enforced through every part of the New Testament, that whoever will seriously peruse those writings, and deny that it is there, may, with as much reason and truth, after reading the works of Thucydides and Livy, assert, that in them no mention is made of any facts relative to the histories of Greece and Rome.

Whether these wonderful doctrines are worthy of our belief, must depend on the opinion which we entertain of the authority of those who published them to the world; but certain it is, that they are all so far removed from every track of the human imagination, that it seems equally impossible that they should ever have been derived from the knowledge or the artifice of man.

Some indeed there are, who, by perverting the established signification of words, (which they call explaining,) have ventured to expunge all these doctrines out of the Scriptures, for no other reason than that they are not able to comprehend them; and argue thus: The Scriptures are the word of God; in his word no propositions contradictory to reason can have a place, these propositions are contradictory to reason, and therefore they are not there. But if these bold asserters would claim any regard, they should reverse their argument and say: These doctrines make a part, and a material part of the Scriptures; they are contradictory to reason; no propositions contrary to reason can be a part of the word of God; and therefore, neither the Scriptures, nor the pretended revelation contained in them, can be derived from him. This would be an argument worthy of rational and candid deists, and demand a respectful attention; but when men pretend to disprove *facts* by reasoning, they have no right to expect an answer.

And here I cannot omit observing, that the *personal character of the author* of this religion is no less new and extraordinary than the religion itself: „who spake as never man spake,” John 7, 49. and lived as never man lived. In proof of this, I do not mean to allege that he was born of a virgin, that he fasted forty days, that he performed a variety of miracles, and that after being buried three days, he rose from the dead; because these accounts will have but little effect on the minds of unbelievers, who, if they believe not the religion, will

give no credit to the relation of these facts; but I will prove it from facts which cannot be disputed. For instance, he is the only founder of a religion, in the history of mankind, which is *totally unconnected with all human policy and government*, and therefore *totally unconnected to any worldly purpose whatever*. All others, Mahomet, Numa, and even Moses himself, blended their religious institutions with their civil, and by them obtained dominion over their respective people; but Christ neither aimed at, nor would accept of any such power: he rejected every object which all other men pursue, and made choice of all those which others fly from, and are afraid of; he refused power, riches, honors and pleasures, and courted poverty, ignominy, torture and death. Many have been the enthusiasts and impostors, who have endeavored to impose on the world pretended revelation; and some of them, from pride, obstinacy, or principle, have gone so far as to lay down their lives rather than retract; but I defy history to show one who ever made his own sufferings and death a necessary part of his original plan, and essential to his mission. This Christ actually did; he foresaw, foretold, declared their necessity, and voluntarily endured them. If we seriously contemplate the Divine lessons, the perfect precepts, the beautiful discourses, and the consistent conduct of this wonderful person, we cannot possibly imagine that he could have been either an idiot or a madman; and yet, if he was not what he pretended to be, he can be considered in no other light, and even under this character he would deserve some attention, because of so sublime and rational an insanity there is no other instance in the history of mankind.

If any one can doubt of the superior excellence of this religion above all which preceded it, let him but peruse with attention those *unparalleled writings* in which it is transmitted to the present times, and compare them with the most celebrated productions of the



pagan world ; and if he is not sensible of their superior beauty, simplicity and originality, I will venture to pronounce, that he is as deficient in taste as in faith, and that he is as bad a critic as a Christian. In what school of ancient philosophy can he find a lesson of morality so perfect as Christ's sermon on the mount ? From which of them can he collect an address to the Deity so concise, and yet so comprehensive, so expressive of all that we want, and all that we could deprecate, as that short prayer which he formed for, and recommended to his disciples ? From the works of what sage of antiquity can he produce so pathetic a recommendation of benevolence to the distressed, and enforced by such assurances of a reward, as in those words of Christ, „Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world ; for I was a hungered, and ye gave me meat ; I was thirsty, and ye gave me drink ; I was a stranger, and ye took me in ; I was naked, and ye clothed me ; I was sick, and ye visited me ; I was in prison, and ye came unto me. Then shall the righteous answer him, saying, Lord, when saw we thee a hungered, and fed thee, or thirsty and gave thee drink ? when saw we thee a stranger, and took thee in, or naked and clothed thee ? or when saw we thee sick and in prison, and came unto thee ? Then shall he answer and say unto them, Verily, I say unto you, inasmuch as you have done it to the least of these my brethren, ye have done it unto me.” Matt. 25, 34. Where is there so just, and so elegant a reproof of eagerness and anxiety in worldly pursuits, closed with so forcible an exhortation to confidence in the goodness of our Creator, as in these words : „Behold the fowls of the air ; for they sow not, neither do they reap, nor gather into barns, yet your heavenly Father feedeth them. Are ye not much better than they ? Consider the lillies of the field, how they grow ; they toil not, neither do they spin ; and yet I say unto you, that even Solomon in all his glory

was not arrayed like one of these. Wherefore, if God so clothe the grass of the field, which to-day is, and to-morrow is cast into the oven, shall he not much more clothe you, O ye of little faith ? Matt. 6, 26—28. By which of their most celebrated poets are the joys reserved for the righteous in a future state so sublimely described, as by this short declaration, that they are superior to all description : „Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him.” 1 Cor. 2, 9. Where, amidst the dark clouds of pagan philosophy, can he show us such a clear prospect of a future state, the immortality of the soul, the resurrection of the dead, and the general judgment, as in St. Paul's first epistle to the Corinthians ? Or from whence can he produce such cogent exhortations to the practice of every virtue, such ardent incitements to piety and devotion, and such assistances to attain them, as those which are to be met with throughout every page of these inimitable writings ? To quote all the passages in them, relative to these subjects, would be almost to transcribe the whole. It is sufficient to observe, that they are every where stamped with such apparent marks of supernatural assistance, as render them indisputably superior to, and totally unlike all human compositions whatever ; and this superiority and dissimilarity is still more strongly marked by one remarkable circumstance peculiar to themselves, which is, that whilst the moral parts, being of the most general use, are intelligible to the meanest capacities, the learned and inquisitive, throughout all ages, perpetually find in them inexhaustible discoveries concerning the nature, attributes, and dispensations of providence.

*To be continued.*

### THE SCRIPTURES.

Then said Greatheart to Mr. Valiant-for-Truth, „Thou hast worthily behaved thyself ; let me see thy sword.” So

he showed it him. When he had taken it into his hand, and looked thereon a while, he said, „Ha, it is a right Jerusalem blade.”

VALIANT. „It is so. Let a man have one of these blades, with a hand to wield it and skill to use it, and he may venture upon an angel with it. He need not fear its holding, if he can but tell how to lay on. Its edge will never blunt. It will cut flesh and bones, and soul and spirit, and all.”

### THE CHURCH IN THE WILDERNESS, or

*Testimonies of the existence of an apostolical church from the beginning of the Gospel up to our time.*

#### THE BOHEMIAN BRETHREN.

*Continued from page 71.*

This idea, that there were Bohemian Brethren long before Huss, will no doubt be disputed and contradicted by some, who follow rather the traditions of men, than abide by the simple statements of truth and fact. It must also be admitted, that the early history of the Bohemian church is full of difficulties, and that it was consequently very easy, particularly, when later historians were biased with partial views, to fall into an error. To avoid this however, nothing more is necessary, but to keep in mind certain well-established facts, which none can doubt, but those who find it against their interest to admit them. These facts are as follows:

1. That Christianity was first introduced into Bohemia by Greek Christians.

2. That the Roman church finally succeeded, to bring a great part of the people, especially the nobility and worldly minded, under her jurisdiction.

3. That the Waldenses, who had fled from persecution in the year 1176. came in great numbers into Bohemia, who on account of their coming from Picardie, and speaking their native language, were called Picards.

4. That these Waldenses found a refuge, not in those parts, where the Roman church had the sway, but in those, where the people yet adhered to the ancient faith, and where they, the Waldenses, enjoyed for a time full religious liberty.

5. That while they enjoyed this liberty, their influence affected their Bohemian neighbors, and many of them seeing, that the Waldensians or Picards taught the way of the Lord more perfectly, then even their own ancestors, adopted their principles and doctrines &c. and thus became their „Bohemian Brethren.”

6. That thus we may date the origin of these brethren not from the year 1467, as some do, but nearly 300 years earlier, from the time, when the Waldenses had come into Bohemia.

7. That these ancient Bohemian Brethren, while adhering to the faith and practice, they had learned from the Waldenses, had no share at all in the Hussite war, and would consequently belong to neither the Calixtine nor the Taborite party.

From these facts and conclusions we may take it for granted, that these ancient brethren were no more nor less than a branch of that apostolic church, which we have traced thus far under the name of Waldenses &c., though on account of language and country they were not called Picards or Waldensian, but Bohemian Brethren.

Before Huss was born, the Roman church had gained so much power in Bohemia, that no other way of worshipping God was permitted, than their own. Hence the remnant of Greek christians, as well as the Waldensian and Bohemian Brethren had to worship and live in secret, and had to suffer persecution. To which party Huss did belong, is not difficult to determine. The church of Rome would not allow any testimony of the truth to be heard from without, in as much such testimony would always reprove her. So God raised witnesses

for the truth within her own pale. Such was *Wickliff* in *England*; such was *Huss* in *Bohemia*; such was *Luther*, *Zwingle* and *Calvin* in *Germany*, *Switzerland* and *France*. Their testimony was more or less perfect. They were awakened out of the darkness, in which their church had kept them, and could not at first see and distinguish truth from error in all points. Had *Huss*, for instance, understood the character of the roman church, which was his own church, in that true light, in which any Greek Christian, any Waldensian or Bohemian brother understood it, and could have instructed him, he would not have ventured into the lion's den at Constance, where he had to suffer martyrdom for his temerity. Had his followers understood true Christianity, they would not have tried to defend the truth with the arm of flesh and the weapons of the world, and if it is true, that all Waldenses took part in the Hussite wars, we can only say, they must have been degenerated far from the principles of their ancestors, and could no longer be considered as true descendants of them.

But this cannot be true, or cannot be understood literally, just as little, as if we would say with regard to our nation's late war with Mexico, that all our people took part in the same. In a certain sense it may be true, but if we would understand it, as if every citizen individually had taken part in the same, it would be false, in as much as every one knows that thousands of our people are from principle opposed to all war, and that millions would rather stay at home, than take an active part in the same. So, no doubt, there were perhaps thousands of Waldensian and Bohemian Brethren suffering from both parties, the Hussites and their enemies during that long dreadful and cruel war, rather than take part in it. Eternity will only reveal us fully, what their sufferings were. Wherever they fled, as soon as they were known, they had to suffer the most dreadful persecution.

But there is another reason to believe, that if there was no remnant left of the persons of the ancient Bohemian Brethren, there was a remnant of their principles, which obtained religious liberty in the year 1453, and this reason is the origin of the new *Bohemian Brethren*, which may be dated from about this time. They settled on a district of land on the borders of Silesia, called *Litiz*, aimed after apostolical simplicity, and at first called themselves „*Fratres Legis Christi*” i. e. Brethren of the law of Christ, but after a while dropped the last two words, and would only be called „*Brethren*.” Of these we will give the following very interesting historical account, as given by our first mentioned authority and others.

About the year 1460, a new storm burst over the heads of the brethren. Many were burned, racked, torn by horses, in winter and sick thrown upon the field; others were hung up with heavy irons on their feet, and thus left to die with a dislocation of all their joints, or their hands and feet were cut off. During this persecution the Brethren in *Litiz* sent messengers in all directions, to encourage the persecuted in their faith, and to admonish them to patience. Thus came brother *Gregory*, a nephew of the archbishop in Prague, a chief persecutor, to Prague, and collected the Brethren in one house, to hold the supper with them. The judge, who was a secret friend of them, sent them word, that they were found out, and should flee. *Gregory* thought, Christians were not bound unnecessarily to expose themselves to danger, and gave advice, they should even not eat, but save themselves quickly. The others said: No, „*he that believeth, shall not make haste*,” let us eat quietly, and wait, what is coming. Some students boasted, the rack were to them like a breakfast, and the stake as a dinner. They were consequently surprised, and the officer cried unto them, while he entered the door: „It is written, that all that will live godly in Christ Jesus,



shall suffer persecution. Follow me then by order of the authorities to prison." Now they were to go on the rack: but almost all, who previously boasted of their constancy, denied now their faith from fear of the torture. But Gregory, who in history is called the patriarch of the Brethren, was not frightened. On the rack he swooned away, and every body thought, he was dead. Upon this report his uncle, the archbishop, came in haste, and full of sorrow, with tears he broke out in the words: „Alas my dear Gregory, would to God I were, where thou art now!" Gregory finally came to himself again, and on the archbishop's intercession, was set at liberty. He related afterwards, that in this state of unconsciousness he had seen a beautiful tree full of the finest fruit, at which a flock of sweetly singing birds regaled themselves, whom a pleasant boy with a staff kept in order. Three venerable men stood by as watchmen, whose figures he recognized six years afterwards in those three men, who were chosen as the first bishops of the Brethren. This happened in the year 1467.

(To be continued.)

### THE FRATERNITY OF GERMAN BAPTISTS.

#### III. *Of their general principles.* *Concluded from page 72.*

These questions require so much more serious consideration, as the cry has been so long and so loud, being repeated from high places by a thousand voices, that even simple children of God have been sometimes tempted to join it, — What? Can there be any danger in conforming a little to the manners, customs and fashions of the world? Can there be any harm in appearing and dressing decently like other people, or building and furnishing our houses like the world? What is the use of being so strict and particular in such trifling and outward matters? Yea, the tempter comes sometimes as an angel of light and tells us: If you would give way a little more in such things, and be not so strenuous

about them, you might gain a great many more souls, than you do now, &c. &c.

Objections like the foregoing, which we hear so often, should cause us, the more seriously to reflect upon the principle we treat on, and what may have been the reasons, why the church is to be a body distinct and separate from the world, a peculiar people, &c. That there are some great and weighty reasons, why this is so frequently enjoined in the word of God, we might suppose, if we even could assign none. But there are so many revealed in the Gospel, that it becomes difficult, to make a selection. We will mention only a few.

Our Saviour says, John 3, 16. 17. „*God so loved the world, that He gave his only begotten Son, that whosoever believeth in Him, should not perish, but have everlasting life. For God sent not his Son into the world, to condemn the world, but that the world through him might be saved.*" And in his highpriestly prayer, John 17, 18. „*As thou hast sent me into the world, even so have I also sent them into the world.*" From these two passages we cannot fail to learn,

1. That the world is in a perishing condition;
2. That God still loves the world;
3. That out of love he sent his Son, and when the Son had nearly finished his mission of love,
4. That he sent his church on the same errand of love, namely:
5. Not to condemn the world, but that the world might be saved.

Again says our Saviour, Matth 5, 13. 14. „*Ye are the salt of the earth: but if the salt have lost his savor, wherewith shall it be salted? it is thenceforth good for nothing, but to be cast out and to be trodden under foot of men. Ye are the light of the world. A city that is set on a hill cannot be hid.*" How few and very simple are the words, and how great and most solemn are the lessons to be derived from them! But we have only time now, to bring home to our minds

the strong contrast, exhibited in these words of our Saviour between the *church* and the *world*; the high calling and glorious mission of the former, and the dreadful, dangerous and perishing condition of the latter, and the consequent and absolute necessity of the church, not to conform to the world. Permit us therefore, to ask a few serious questions on these passages, which we humbly beg every candid reader to answer for himself in the fear of God. How is it possible for the church of Christ to be the light of the world, if that light is hid under the bushel of worldly mindedness, by the church following the false principles and maxims, the vain fashions and practices of the world? — How can the church be the salt of the earth, the preserving principle of the world, if it is mixed up with an unsavory mass of corruption so much, as to lose its own savor? — How will the church fulfil her mission to the salvation of the world, if there is no longer any difference to be seen between the followers of the lowly Jesus, and the proud votaries of the world? — We might pursue this inquiry still further, but we must be brief in order to come to a close on this subject, and we think, enough is said to lead a serious reader to a still more close investigation of the matter. At least enough is said, to prove, that the Brethren have some very good and strong reasons, why they have considered Nonconformity to the world one of the first principles of the Gospel, and inculcated the same to every applicant for reception into the church.

The query, *How far is Non-Conformity to the world to extend?* we will try to answer very briefly, though the principle in all its bearings and ramifications is so extensive, as to make it a life-long lesson, which the oldest disciple has perhaps not fully learned yet, and at the same time so simple, that a babe in Christ may comprehend it, as far as it is needful.

The apostle Paul, in order to guard us against one extreme, namely to go too

far in the exercise of this principle, despising all that is in — or is coming from — the world, and considering it all bad, tells us, Phil. 4, 8. "*Brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report: if there be any virtue, if there be any praise, THINK on these things!*" — Paul did not deem it necessary to warn his beloved Philippian brethren of the other extreme, namely not to think of things untrue, dishonest, unjust, impure, hateful, of bad report, of vices and things, of which even to speak is a shame. Eph. 5, 12.

After thus guarding us both expressly and implicitly from the extremes, the apostle continues to give us the very best direction, by which to go, a man, though a fool, may not err. He says, Phil. 4, 9. "*Those things which ye have both LEARNED, and RECEIVED, and HEARD, and SEEN IN ME, DO: (Be ye followers of ME, even as I also am of Christ; 1 Cor. 11, 1.) and the God of peace shall be with you.*"

In like manner our old brethren, that have gone before us, did not bind heavy burdens, and grievous to be borne, and lay them on men's shoulders, as the Pharisees of old did, though themselves would not move them with one of their fingers, Matth. 23, 4., neither did they make a law or rule for others, of what they deemed their own duty in the practice of the principle; we have had under consideration, leaving it altogether to the teachings of the Holy Spirit and to the power of the truth and to the free will and option of every individual member, how far they felt themselves called to follow in this practice, and never taking under dealings, as far as we could learn, any member for shortcomings in this practice, unless it was connected with a gross violation of the principle itself; only teaching and exhorting their fellow-members, to live and act consistent with their professed principles, to which all had given their free and full

assent, when received into the communion of the church, and so far from exercising an illiberal spirit in this matter, the obvious difference of appearance in our members generally proves the very contrary to be the fact, and that the danger lays rather on the other side. To guard us from this danger, and in conformity with the apostolic doctrine, methinks, we hear the voice of our ancient, faithful brethren from their very graves, all with one accord, saying with the apostle, „Those things, which ye have both LEARNED, and RECEIVED, and HEARD, and SEEN in US, as we TRIED TO FOLLOW CHRIST, DO, and the God of peace shall be with you.” Amen.



### CORRESPONDENCE.

Letters received within the month of August. From Blountville E. Ten- with 5 subscribers. (Virginia money will answer very well, sent by mail.) From Mogadore, O. with pay for 1 copy; East Union, O. with payment for 4 copies; Shirleysburg, Pa. 2 letters, with pay for 3 copies; Cornwall, Pa. pay for 1 copy; Frostburg, Md. pay for 1 copy; Ephrata, Pa.; Middleburg, Md.; Rockingham, Va. with pay for 11 copies; Romney, Va. with pay for 11 copies; Dayton, Va.; Mogadore, O.; Lafayette, Ind., with pay for 3 copies; Lebanon, Pa. subscriber for German Gospel-Visiter; Cuyahoga Falls; Bodetourt, Va. with pay for 4 copies; Logan, O. with pay for 3 copies; Niconza, Ind.; Bolivar, O.; Knox co. O.

To a brother in Virginia, who objects to an expression in Number I. page 6. and says, „The threatening with punishment of eternal death, is an assertion, that I cannot find in the New Testament;” and who will find even in the present number (page 94.) a few similar expressions. — we would only say, if in making our selections, one or the other of the strangers we introduce, says something generally good, and only in a word or two differs from our sentiments, we take his words in a scriptural sense, and hope our readers will do so too. Remember, „if any man offend not in (a) word, the same is a perfect man.” James 3, 2.

### APPOINTMENTS.

We have been notified of the following appointments:

September 2. there will be a communion-meeting in Tuscarawas church.

September 4. communion-meeting in Senesville church.

September 25. communion-meeting at Peter Huff's in Wayne co.

September 30. on Mohegan.

October 2. in Ashtand district.

— — 4. on Onondaga creek.

— — 8, 9, 30. in Logan and Shelby county.

— — 12. in ——— county.

— — 13. in the afternoon 3 o'clock meeting at Brother Stumps.

— — 14. lovefeast near Williams-town.

— — 15. at 3 o'clock meeting at the Ridge-church.

— — 16. lovefeast in Rome church.

— — 18. do. in Blackswamp.

— — 19. at 3 o'clock meeting at Br. Shiteler's near Tiffin.

— — 20. in Seneca church (lovefeast.)

— — 22. on Brokensword (do.)

— — 24. in Richland church.

#### Extract of a letter from Tennessee.

(Instead of the conclusion of the one in our last number, we give the following of a more recent date.)

The object of my writing is on account of the Gospel-Visiter. I can assure you, that I greatly rejoice, that a work of that kind has commenced, which, if rightly conducted, will be calculated to promote the cause of truth and crown the church with inestimable blessings. Yet it appears that there are some Brethren opposed to the work; but we cannot expect that all our Brethren will have the same view of the matter. Some are opposed on the ground that money is at the bottom of this work; yet they are anxious to read the writings of those, who bear testimony to the truth. I think that all such ought to bear in mind, that printing requires labor, and paper, ink and type &c. costs money, and that the sum of one Dollar for twelve different numbers in the year is reasonable and scarcely sufficient to defray the expence of such a publication, when confined to the church alone in the different arms in the United States.)\*

\*) Particularly since we cannot yet count so many subscribers, as there are churches in these United States. (Note of the printers.)



The following is from the pen of one of our most aged and most worthy brethren, and we are right glad, that he has stepped in, to continue the correspondence with our Far-West Brethren, which we consider both as necessary and interesting to the whole brotherhood. That truth, love and union may prevail among the brotherhood, as it is the sole aim of this little publication, is evidently also the object of the beloved brother, and we pray God, that all our readers, and especially the Far-West Brethren, may carefully read, and seriously contemplate this communication, and unite their endeavours to the same desirable end.

*Communicated.*

I have had some serious thoughts on the subject of a difference between the Far-Western Brethren, who claim to have derived of the old stock of Brethren that came from Europe to America about a century and a half ago; we in the East also claim to be of the same spiritual family of said old stock of Brethren; yet there appears to be a difference in the order and practice of the churches or church in the far West, from them in the East. In the June number of the Gospel-Visiter I noticed, that there is some difference concerning feet-washing, the Lord's supper and breaking of bread and receiving the cup of the Lord, and in said June number it is stated by a brother in the far West, that our Saviour gave us a plain and simple example, how to proceed in that institution, and it appears to me, (says he) it is a more acceptable service to follow the example, than to follow any other idea, no matter how honest we may be; and to that I say Yea and Amen; yet love constrains me in this case to make a few remarks, in way of reconciling this difference as aforesaid, particularly on said difference of practice between the Far-Western and Eastern Brethren, as both are claiming of having derived from the said old Brethren, who revived the true worship of God as first instituted by our Saviour Jesus Christ and his holy apostles, eighteen hundred years ago, and I always have been of the opinion, that the true followers of Jesus are bound to follow each and every precept and command of the Gospel and Epistles of the apostles, written to the different churches of Jesus Christ, by them established.

Now I call the attention of each and every candid and faithful Brother, impartially to examine with me to the honor

and glory of the word of the Lord, Matthews Gospel (on the aforesaid subject) chap. 26. v. 20—30. says of a Passover: And as they did eat &c. Jesus took bread and blessed it and brake it and gave it to his disciples and the cup likewise &c., but not a word of feet-washing nor of a supper. Mark 14, 17—25. says of a Passover: And as they were eating, Jesus took bread and blessed it and brake it and gave it to his disciples, and likewise the cup &c. but says nothing of feet-washing nor of a supper. Luke 22, 14—30. says of a Passover, „He (Jesus) took bread and gave thanks and brake it and gave it unto them and likewise also the cup &c.” Verse 24. take notice, „there was also a strife among them which of them should be accounted the greatest &c.” but nothing of feet-washing nor of a supper. John 13, 1—31. says before the feast of the Passover &c. „He riseth from supper, laid aside his garment and took a towel and girded himself, after that he poureth water into a basin and began to wash the disciples feet &c.,. Now when He came to Peter, he with astonishment says, „Lord, dost thou wash my feet?” Jesus said, „What I do, thou knowest not now, but thou shalt know hereafter. Peter said unto him, Thou shalt never wash my feet. Jesus answered him, if I wash thee not, thou hast no part with me. Peter then said, Lord, not my feet only, but also my hands and my head. Jesus saith to him, he that is washed needeth not, save to wash his feet &c.” Thus was his example of the feet washing of his disciples; He was the institutor, the Son of God from heaven. But Jesus now commands his disciples as he, their Lord and Master, had washed their feet, so they ought to wash one anothers feet; not one the others feet, but among other (german „Unter Einander”), because he was the Lord from heaven, but his apostles and we are all Brethren. John writes, that Jesus had a long discourse after supper with his disciples, but not a word of taking bread and giving thanks and breaking it, nor of the cup &c., but the remainder of the 13th chapter and the 14, 15. 16. and 17. chapters contain said discourse with his disciples, telling them to love one another and comforts them to believe and have faith in him, and that he soon would be offered up a sacrifice for the sins of the world and particularly make an atonement for them all; tells them of the comforter, the holy Ghost, whom the Father will send in my name and he shall teach you all things and bring all things to your re-

membrance, whatsoever I have said unto you; tells them, I am the true vine and my Father the husbandman and his disciples the branches &c.; tells them, how they will be persecuted for his name's sake, &c.; prays his heavenly Father to keep them under his protection from all harm, and prays not only for them, but for all, who will, through their word, believe on him.

Now this most important discourse, connected with the Christian religion, none of the Evangelists said anything of but John. The promise was fulfilled in sending that holy spirit promised in a very rich and full measure, to lead them into all truths, on the day of Pentecost, that they began to speak with other tongues, as the spirit gave them utterance. This same spirit in its full power also fell upon Paul, another chosen apostle, as the Lord said to Ananias, that he should bear his name before the Gentiles and Kings and the children of Israel. Now this apostle Paul wrote to the Corinthian Brethren concerning the Lord's supper 1 Cor. 11., but says nothing of feet-washing, but of breaking of bread and of the cup; but mentions some most important matter connected with breaking of bread and receiving of the cup, when he says, „As often as ye eat this bread and drink this cup, ye do shew the Lord's death till He come," that is, to bring his death, (by which the great atonement was made) in remembrance, or speak of what price our salvation cost, nothing less than the body and blood of Jesus. Paul adds also another subject, on examination, because, says he, v. 27. „whosoever shall eat this bread and drink this cup of the Lord unworthily, shall be guilty of the body and blood of the Lord; but let a man examine himself and so let him eat &c." None of the Evangelists says anything of this most important part connected with the celebration of the supper and communion, yet Paul says that he also had received it of the Lord, that which he also delivered unto them. Matthew, Mark and Luke say nothing of a supper, nor feet-washing neither on examination. John writes nothing of breaking of bread and receiving the cup of the Lord, nor of examination, but of a supper and feet-washing, and Paul says nothing of feet-washing, but of a supper and of breaking of bread and receiving the cup of the Lord and of examination and publishing or shewing the Lord's death till he come. Now Matthew, Mark, Luke, John and Paul, all

of them have written of these highly necessary and most truly important subjects, which are certainly connected with and in the celebration of the Lord's supper and communion, and each of them must have its proper place and proper time in the aforesaid celebration and none ought to be left out or neglected, though human imagination should dictate otherwise. Now the question arises, where shall we find the example on record laid down in one place in the word, so that all, of which the Saviour and his apostles spoke and wrote and practiced, which are highly necessary subjects, and should be and stand in connection collected together in one place, as an example to go by; but in the house of God, which Paul says, is the church of the living God, the pillar and ground of the truth, and without controversy great is the mystery of godliness, God was manifest in the flesh, justified in the spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory. 1 Tim. 3, 15, 16.

Now, as afore said, about a century and a half ago, were eight persons persecuted and liberty of conscience in the true worship of God in Europe denied, and they came to America to seek a place, where they could worship God. They found here near *Philadelphia* such a place, and where they could exercise and practice according to the Gospel and the apostolic order of the church, once established here upon earth, which Christ said, the powers of hell shall not prevail against it. Upon that Gospel and order as aforesaid, they united here in this wild country together, began to preach and practice the Gospel of Jesus Christ, and their doctrine and practice soon spread all around in that neighborhood, and many were added to the small company and church; and from that to the present time, it was, and is still increasing. From this start or beginning are, what are called the „Old Brethren," sometimes also called „Fraternity of German Baptists," and their order and practice they received by the inspiration of the Holy Spirit out of the word of God, according to the order and practice of the apostles and their successors, and their worship and practice from the start down to the present time, has been in holding the Lord's supper and breaking of bread and receiving the cup of the Lord in the following manner, from all the information I could obtain and have had the opportunity of conversing with a great many of the old Brethren, who are now no more.



On a communion-meeting, as at any other, meeting would commence at about 10 o'clock, held public preaching or public worship and after the meeting being closed, they got dinner. After dinner the tables were put in order and made large enough to contain all the members that were present, and wished to take part in the celebration of the Lord's supper and communion. Towards evening all the members sat themselves around the tables; then a hymn or part was sung, then part of 1 Cor. 11. was read. After reading some one lectured on examination and the importance of discerning the Lord's body from the body of sin, so that none would eat unworthily and be guilty of the body and blood of the Lord; then all united and joined in prayer to the Lord. When they rose from prayer, candles, and water was brought for feet-washing; then two of the oldest Elders present rose, one washed and the other wiped and each salutes with the holy kiss and so on, till 5, 6, or 7 were washed and wiped; then other two relieved these first ones and so on till all were washed and wiped; likewise the sisters washed feet among other, or one another, and in the time engaged in feet-washing, one read part of John 13. about feet-washing, then one spoke from the same and made known, what Peter did not know at feet-washing but knew afterward. Now when feet-washing was over, supper, which was ready, was served on the tables and in the time supper was served on the tables, one was lecturing on the supper and its importance, as our Saviour commanded to teach them whatsoever he had commanded them. When all was ready, thanks were offered up, then they all eat and when all were satisfied, thanks were again offered up to the Lord; then the tables were cleared off, and the bread of communion and the wine were put on the tables. Then one read a chapter on the sufferings of Jesus, and of his body broken and his blood shed upon the cross, and while one was lecturing and bringing to remembrance the sufferings of Jesus to all at the table and shewing the Lord's death, the administrator was breaking the bread in slices. When that was done, the *kiss of charity* was passed round among the Brethren, and likewise the sisters among the sisters. After this the administrator offered up thanks and then began to break the bread and gave a piece to the next brother on his side and so on, and so to the sisters, till all had a piece. Then they eat it, and likewise the cup, after thanks given, was handed from one to the other,

till all had partaken of it; then a hymn of praise was sung, then all united in prayer and thanks were offered up to the Lord, for all the good they had received, and then they separated and thus was ended the celebration of the Lord's supper and all connected therewith in the institution; no separation of any thing of his commands, but joined in one, and a time and place for every one of the precepts connected with the celebration of the Lord's supper and every precept in its proper place belonging to this institution. This is the order of our ancient Brethren from the beginning down till the present time, in the churches in the East, at the yearly meetings in Pennsylvania, Maryland, Virginia and Ohio I have seen it practiced, and on many other occasions of holding the Lord's supper through the country in the East in the churches for more than 40 years and I have been in all of the above states at yearly meetings, and got acquainted with a great many old Brethren. In my time I have met with an old Brother, whose grand father was one of those Eight aforesaid and that there is no mistake, but the foregoing practice, was the practice from the first start by said old Brethren, and has been kept up in that way to the present, by all the information I could obtain. Now a query arises, Can there any other order be adopted, that will come nearer to the Gospel and the Epistles of the apostles, to embrace the whole of the precepts connected with the aforesaid ordinance or institution of the Lord's supper and communion, than what our old Brethren have adopted in the church of Jesus Christ? Let every candid Brother examine and compare said order with the word of God in humility and simplicity.

Written by a lover of the truth, and also of the union of the Brotherhood in Christ Jesus Amen.

☞ Notice. While we gratefully acknowledge the steady increase of our subscription-list, as stated monthly, we must still say, that not one half of those that promised their support from the first, are yet heard from, and that even after so many subscribers have come in, our whole list does not yet come up, to what we counted on from the beginning, namely some 300. In order to give the friends of the Visiter time for renewed exertions, as to enable us, to enlarge it with next number, and to give ourselves time, to attend some of the appointments mentioned in this number, and also to go to Cincinnati for new type &c. our numbers for October and November will appear together perhaps not much before the middle of November.



## SELECTED FOR THE YOUNG.

*Adam and Eve in Eden.**Continued from page 78.*

That God should impose such a prohibition upon Adam and Eve, ought not to have appeared to them at the time either strange or unreasonable. It was a prohibition that they could very easily *understand*. There stood the tree in plain sight. God pointed it out to them, so that they could not be in any mistake with regard to it.

It was a prohibition which they could easily *remember*. Every time that they passed by the tree, they could not even look at it without thinking that it was the only tree in the whole garden, of the fruit of which they were forbidden to eat.

It was a prohibition which they knew God had a *perfect right* to make. The garden and all that grew in it was his. He made the trees, and the delicious fruit that was on them. He caused the sun to shine, and the gentle showers to fall upon them and make them grow. He could do as he chose with his own.

It was a prohibition of which Adam and Eve *ought not in the least to complain*. They had enough without using the fruit of that one tree. God had kindly given them an abundance of the sweetest and best fruit with which the other trees were loaded. He had shown how much he loved them, by creating them, by giving them such curious and useful bodies, and souls that would live for ever, and increase in goodness and happiness, if they continued to love and obey him. He had placed them in a most delightful home, and was taking care of them like a tender and kind father.

It was a prohibition for which they must have known there was a *good reason*. God might wish, in this way, to let them show how willing and ready they were to obey his commands, — how cheerfully they could keep from what

he prohibited and not even touch it. If he had given them no such prohibition, how could they have so well shown their obedience?

God might have wished to see whether they were indeed his obedient children, *to try them*, and let the angels see what Adam and Eve would do when thus tried.

That so good and kind a being as God had some good reason for giving them the prohibition, they could have no doubt. It was one which it was not difficult for them to obey. It was just something *not to be done*, — not to take the fruit from one tree.

How do you suppose you would have felt, if you had been in that beautiful garden, and, like Adam and Eve, been forbidden to eat of the fruit of the tree in the midst of the garden?

You think, perhaps, that you would not have complained at all of the prohibition, but would have been perfectly contented, and thankful to God for all his goodness.

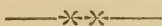
But have you never felt uneasy and discontented when your parents or teachers have forbidden you to do, or to take something? Have you never thought their prohibition too hard, and wished that you could be free from it? Think a little, and you may find reason to believe that, if you had been under the same prohibition as Adam and Eve were, you would have thought it too strict, and wished that God had not made it.

You think, perhaps, that the threatening of God would have made you very much afraid to disobey his command, and have kept you from doing so, if you had been placed in the same circumstances in which Adam and Eve were in the garden of Eden.

Why then are you not afraid *now* to disobey the commands of God, and to sin against him? You know the awful penalty which he has threatened against sinners, who do not feel truly sorry for their sins, and trust in Jesus Christ, and

look to God for his Holy Spirit to help them to love and obey him. It is to be a miserable sinner for ever; to have *the soul dying for ever*: no life in it; no right and good feelings, but all wicked and hateful ones; no kindness to others; no love to God; no peace, no comfort, no happiness. It is to have *the soul dying for ever* in that wretched and dreadful place where the wicked angels are, and where wicked men and women, and boys and girls, will go, who do not repent of their sins and trust in the Savior. It is to have *the soul dying for ever*, having lost the friendship and favor of God, and cast out from heaven, with no hope of ever being permitted to go there.

My young friend, will you not strive to escape from so terrible a doom? If you have not already done it, will you not go to God, without delay, and confess your sins before him, and tell him how sorry you are that you have sinned against him? Will you not pray to him to give you his Holy Spirit, to help you truly to repent of all your sins and to forsake them; to trust in the Lord Jesus Christ and imitate his blessed example; to love and obey God, and to do all the good you can to others? Go, go in this way, to your kind heavenly Father and to the compassionate Savior, *who are waiting to receive you*, and, though your body must die, *your soul shall live for ever*, perfect in holiness and happiness.



*What the early Christians thought of war?*

Continued from page 64.

A third species of evidence, which is of the highest importance in this case, is the belief which the writers of these times had, that the prophecy of Isaiah, which stated that men should turn their swords into ploughshares and their spears into pruning-hooks, was then in the act of completion.

Irenæus, who flourished about the year 180, affirms, that this famous prophecy had been completed in his time; „for the Christians,” says he, „have

changed their swords and their lances into instruments of peace, and they know not now how to fight.”

Justin Martyr, who was contemporary with Irenæus, asserted the same thing: which he could not have done if the Christians of his time had engaged in war. „That the prophecy,” says he, „is fulfilled, you have good reason to believe: for we, who in times past killed one another, do not now fight with our enemies.” And here it is observable, that the word „fight” does not mean to strike, or to beat, or to give a blow, but to fight as in war; and the word „enemy” does not mean a common adversary, or one who has injured us, but an enemy of the state: and the sentence, which follows that which has been given, puts the matter out of all doubt.

Tertullian, who lived after these, speaks in these remarkable words: „Deny that these (meaning the turning of swords into ploughshares) are the things prophesied of, when you see what you see; or that they are the things fulfilled, when you read what you read: but if you deny neither of these positions, then you must confess, that the prophecy has been accomplished as far as the practice of every individual is concerned, to whom it is applicable.” I might go from Tertullian even as far as Theodoret, if it were necessary, to show that the prophecy in question was considered as in the act of completion in those times.

The fourth and last proof will be found in the assertions of Celsus, and in the reply of Origen to that writer. Celsus, who lived at the end of the second century, attacked the Christian religion. He made it one of his charges against the Christians, that they refused in his time to bear arms for the emperor, even in the case of necessity, and when their services would have been accepted. He told them further, that if the rest of the empire were of their opinion, it would soon be overrun by the Barbarians. Now Celsus dared not have brought this charge against the Christians, if the fact had

not been publicly known. But let us see whether it was denied by those, who were of opinion that his work demanded a reply. The person, who wrote against him in favor of Christianity, was Origen, who lived in the third century. But Origen, in his answer, admits the fact as stated by Celsus, that the Christians would not bear arms, and justifies them for refusing the practice, on the principle of the unlawfulness of war.

And as the early Christians would not enter into the armies, so there is good ground to suppose that, when they became converted in them, they relinquished their profession. Human nature was the same both in and out of the armies, and would be equally worked upon in this new state of things in both cases. Accordingly we find from Tertullian, in his *Soldier's Garland*, „that many in his time, immediately on their conversion, quitted the military service.” We are told also by Archelaus, who flourished under Probus in the year 278, that many Roman soldiers, who had embraced Christianity after having witnessed the piety and generosity of Marcellus, immediately forsook the profession of arms. We are told also by Eusebius, that, about the same time, „Numbers laid aside a military life, and became private persons, rather than abjure their religion.” And here it may not be unworthy of remark, that soldiers, after their conversion, became so troublesome in the army, both on account of their scruples against the idolatrous practices required of the soldiery, and their scruples against fighting, that they were occasionally dismissed the service on these accounts.

\* \* \*

*Youthful sins.*

From Pike's *Persuatives to early piety.*

My young friend, I entreat you to follow me, while I point out to you some of those sins which undo multitudes.

Among these evils, a thoughtless, inconsiderate spirit is, in young persons, one of the most common, and one of the most fatal. While open impiety slays

its thousands, this sinks its ten thousands to perdition. A time is coming when you must consider your ways. From the bed of death, or from the eternal world you must take a review of life; but, as you love your soul, defer not till that solemn period, which shall fix your eternal state, the momentous question: „How has my life been spent?” Look back on your past years. They are gone for ever. But what report have they borne to heaven? What is the record made respecting them in the book of God? Will they rise up in the judgment against you? Possibly you may not see many instances of flagrant crime: but do you see nothing which conscience must condemn: nothing, that would fill you with alarm, if going this moment to the bar of your Maker? Perhaps you reply, „It is true, I cannot justify all the actions of my youthful years; yet the worst that I see, were but the frolics of youth.” My friend, do they bear that name in heaven? Does your Judge view them in no worse a light? It has ever been the custom of this world to whitewash sin, and hide its hideous deformity; but know, that what you pass over so lightly, your God abhors as sins — sins, the least of which, if unforgiven, would sink your soul to utter eternal woe. „For the wrath of God is revealed from heaven against *all* ungodliness and unrighteousness.” The iniquities of youth, as well as of riper years, are abhorred by him. The sins of youth were the bitter things which holy Job lamented, and for deliverance from which David devoutly prayed. „Thou writest bitter things against me; and makest me to possess the iniquities of my youth.” Remember not the sins of my youth, nor my transgressions; according to thy mercy, remember thou me, for thy goodness' sake, O Lord!”

Take, then, another review of life. Begin with childhood. In that early period, so often falsely represented as a state of innocence, the corruptions of a fallen nature begin to appear; and the early years of life are stained with



falsehood, disobedience, cruelty, vanity, and pride. Can you recollect no instances in which your earlier years were thus polluted with actual sin? Can you bring to remembrance no occasion on which falsehood came from your lips; or vanity, pride, or obstinacy was cherished in your heart? or when cruelty to the meaner creatures was your sport? Shrink not from the review; though painful, it is useful. It is far better to see and abhor your youthful sins in this world, where mercy may be found, than to have them brought to your remembrance when mercy is no more.

But you have passed the years of childhood; you have advanced one stage forward in your journey to an endless world. Has sin weakened as your years increased? Have not some sinful dispositions ripened into greater vigor? Have not others, which you knew not in your earlier years, begun to appear? and does not increasing knowledge add new guilt to all your sins?

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✂ Our form was set up thus far, and we were just looking for a suitable article to fill up the remaining space, when the mail brought us the following, which we recommend to the serious consideration of every brother and sister in the Lord.

(Communicated from a dear brother in Maryland.)

#### ON PRAYER.

PRAYER; as a medium, is the means of grace, that God our heavenly Father has provided; through which man, in his dependence upon God, can make his wants and desires known to him. How important, how necessary for ALL to pray; and in particular the children of God, in the household of faith, should pray every where, „lifting up holy hands without wrath and doubting;” for when we pray, we ask, and our blessed Lord says: „Ask, and you shall receive,” receive that, which will make us humble and submissive to the will of our Father in heaven while here in this world, and in the world to come, glorious and hap-

py in the enjoyment of that eternal life, which the children of God will be blessed with. We therefore most earnestly exhort, that every brother should pray, that every sister should pray; because prayer effects much more, than is generally thought. We have an evidence of this, from the fact that the careless sinner does not wish to hear prayer. He will attend preaching sooner than prayer, although the word preached will condemn the sinner, yet he loves to remain outside of the house of worship, till after prayer; and after preaching wishes to be out before prayer. And why? because the enemy of souls will not have them to hear the words of blessing. So much the more then should the children of light abound in prayer; for the fervent prayer of a righteous man, (or woman) availeth much. God has ever had respect to the prayers of his people. Under the Mosaic dispensation we find many instances, when one of God's people, without the knowledge of the nation, prayed for and confessed the sins of the house of Israel, acceptably with God. How exceedingly interesting then is prayer, and how encouraging to the humble believing child of God; when he knows that God hears and answers prayer. And withal, how solemn, how very solemn is prayer; To see the father or mother of a family, in the close of the day, or early in the morning, to have the family collected, and all bow down at the feet of sovereign mercy, while the head of the family approaches God through the means of grace provided for him; and that means is prayer; while in humble reverence to the God of heaven, he makes their wants known to him. May we not conclude, that the whole family in heaven are interested at so solemn a scene as this.

#### STANZAS.

„I'll praise my Maker while I've breath  
And, when my voice is lost in death,

Praise shall employ my noblest powers;  
My days of praise shall ne'er be past,  
While life and thought and being last,  
And immortality endures.”

### THE CHURCH IN THE WILDER- NESS, or

*Testimonies of the existence of an apostolical church from the beginning of the Gospel up to our time.*

*Continued from page 87.*

At that time the Brethren had no bishops, and were at a loss, how to obtain ordained ministers for the future. In this difficulty they sought advice from the Waldensian churches, which were then still existing in Austria, a country adjoining Bohemia, and had yet bishops. They held finally a conference in the village of Lhota near the borders of the two countries. \*) They began it with fasting and prayer, and many tears, laying before God their difficulty, and asking for divine direction and assistance. Then they chose twenty persons of which eleven were to have the oversight of the proceedings, and among the remaining 9 they desired, the Lord would point out whom He had chosen as bishops of his Bohemian church. To ascertain the will of God in this matter, they proceeded in the following manner. They folded up 12 tickets, of which 9 were blank, on 3 however stood the Latin word. "*Est*" he

it is: as a token of the divine choice.

All the 12 papers were then thrown into a vessel, and hereupon they prayed again, that God according to his loving kindness would choose out of these 9 appointed men, one, two or three as bishops for his church. But if it was not his will, that He would so direct it, that the lot should hit no one, but that there should be drawn all blanks. During this fervent and united prayer a little boy had to draw one ticket after the other out of the vessel, and lay one on the hand of each of the nine men. When the tickets were opened, it appeared, that the three marked tickets had fallen on Mathias Convaldensis, Thomas Przelaus, and Elias Chizenow, three eminent men, the same, which Gregory had seen six years before in his trance. The whole assembly received these three men with great joy, as being given them of God, and considered now how they might be properly ordained.

In this matter the brethren looked again chiefly to the Waldenses, whom God had sent once before to the assistance of their ancestors in the twelfth century, and from whom they had had

\*) We cannot refrain from calling upon the particular attention of our beloved readers to the transaction, related here, as it is one of the utmost importance to the church. Here we see, how careful these brethren were in the choice of their teachers and bishops. Though they saw and felt the necessity of having them, they would not proceed in the matter, before they consulted their elder and longer established brethren and churches. According to this advice, it seems they appointed a conference in a place, near enough to those Waldensian Brethren, as to make it convenient for the latter, to attend with them and to assist them. At this conference they did not rely upon their own wisdom, but with fasting and prayer they called up-

on God for his guidance and direction. Having chosen nine persons, whom they thought worthy of that responsible office, though they wanted only three, they were so far from wishing to have their own will, that they left it to the final decision of God by lot, according to the example recorded in Acts 1, 23. 26. Whether he would choose one, two or three or none at all. Upon the whole nothing is more plain, but that these brethren were very cautious, "not to heap to themselves teachers after their own lusts, having itching ears." 2. Tim. 4, 3. that they were very far indeed from thinking, that they could make to themselves teachers and bishops, as it is the way of the world, but that God alone can and will give us teachers after his own heart.



since that time ordained ministers. In Austria there were yet Waldensian bishops and churches; so the Brethren sent their candidates with others as witnesses to these Waldensian Bishops, in order to obtain their ordination. The Waldensian bishop, *Stephannus*, received the brethren with much love, rejoiced over their account of the state and condition of the brethren's churches related to them in presence of his colleagues the origin and history of his church, and the succession of their bishops, and finally gave to those three men, chosen as stated above, under the assistance of his colleagues the episcopal ordination.

Soon after this event another great persecution broke out against the Waldenses, in which, with many others, their last bishop, *Stephanus*, was burnt at the stake, which the brethren considered as a remarkable instance of the providence of God, in preserving this last bishop of the Waldenses just so long, as to give to them that ordination they would have sought for elsewhere in vain.

The Brethren had also soon after they had obtained ordained bishops, a new persecution to undergo. King *George Podiebrad* commanded to seize them every where, and to compel them to renounce their faith. The prisons in Bohemia, and particularly in *Prague* were soon filled with brethren and even their first bishop had to languish therein until after the King's death. Many had to die in these jails of starvation, and others were dreadfully maltreated. The remainder was compelled to retreat into the thickest forests, and during the day to hide in caves, and clefts of rocks. In order not to be betrayed by the rising smoke in day time, they made only fire at night, read by the light of it their Bible, and prayed. If there was a fall of snow and they had still to go out, either to procure victuals, or to visit others, they went one behind the other, carefully stepping into the footprints of the foremost, and the last dragged a brush af-

ter him, in order to destroy the track, that nothing more could be made out, but a poor man might have gone there, to gather branches in the woods. During these disturbances brother *Mathias Dolanescius*, because he confessed the pure Gospel, was put to prison in *Prague* first 6 and afterwards 4 years. At first some good people supplied him with food & drink, particularly a lady whose maid-servant by his admonitions came to the knowledge of truth. But when the enemies commanded, that nothing should be sent to him into the prison any more, and he was consequently in danger to starve, God sustained him in another manner. One day he looked accidentally toward the windows of the prison and noticed a jackdaw sitting there carrying something in his bill. While *Mathias* turned himself towards him, he flew away however, but let fall from his bill a small wrapt up rag. In this he found a piece of gold, for which he could buy victuals of the keepers of the prison, and thereby could sustain his life, until the King died. Thus, what the ravens did to *Elijah* if God will have it so, the jackdaws can do even yet to a *Mathias*.

With the death of the archbishop and of King *George* this persecution ceased, and under the new King *Wladislaus* from Poland, the brethren had for some time peace. Such peaceful times they used to employ to the promoting of the Kingdom of God in manifold ways. So they sent for instance some from their midst out, to inquire into the condition of the Kingdom of Christ on earth, and to see whether there were anywhere in the world such Christians, who not only confessed Christ with their lips, but also followed him in their lives, who held fast the pure doctrine out of the word of God, knew the pope to be Antichrist, and with whom they might enter into brotherly communion, or from whom they might adopt, whatever should tend to the improvement of their churches. The first attempt was made in the year 1474. some noblemen bore the expen-



ses, and procured of the King letters of safe conduct.

The messengers went through Poland to Constantinople. There they separated, and LUCAS traveled towards Greece and Italy, MARESSA COCOVECIUS through Scythia to Morocco and other Slavonian provinces, MARTIN CAPATUICK took a Jew for interpreter, and traveled through Palestine and Egypt, while CASPAR MARCHICUS visited Thracia. When they came home again, they reported, that they had not found, what they sought, but at the same time they had to lament, that they had met with the greatest corruption in all Christendom, & that it seemed as if the Christians had agreed together to live in the most shameful vices. The brethren then met again in a council, and considered, what they would do now, in order to free themselves of the accusation of a schism in the church at least before God and their own conscience, and to leave to their successors a sure way. Finally it was concluded, "If God anywhere in the world would awaken pious teachers and reformers, we will unite with them. This happened 1486. But hearing of none, they sent 3 years afterwards again the above mentioned LUCAS and one THOMAS GERMANUS to France and Italy, to seek in those countries after holy and true churches. But these found, that most Christians had apostatized from the doctrines and life of Christ; yet they met also with some pious souls, sighing under great tribulations and dangers, with whom they conversed about their faith, and were mutually strengthened. They had to see with their own eyes, how some of these hidden Christians were betrayed and condemned to the stake, among whom was JEROME SAVONAROLA, a witness of the truth in Italy. In France they came to the Waldenses, whom they acknowledged as a pious people, and from whom they were received and entertained in a brotherly manner. In Rome they saw such things

of which they were horrified long before. All this they related to their brethren after coming home, who now saw plainly, that nothing was left to them, but to sigh for Christendom to God, and to exercise at home in suffering the trials, which God sent them, patience and constancy.

In the peaceful times, which God had granted to the brethren's church it spread more and more and many noblemen, who joined them, ceded to them houses of prayer on their country-seats. Not yet 50 years were passed since the solemn establishment of the New Bohemian Brethren's church, when they could already (in the year 1500) count nearly 200 such churches. But the enemies of the Brethren could not long look on this flourishing condition of that by them so much hated church quietly; and in the beginning of the following century they urged on the King to issue an edict of persecution against the Brethren, it was however soon recalled, but the diet concluded anew their extirpation, and in order to get the King's consent the catholic bishops persuaded the queen, if she would not assist in rooting up the picards, (thus the Brethren were called.) she was threatened with an unfortunate child birth. The queen now did all she could to persuade the King, and the King had not fortitude enough to refuse. But he went presently to his cabinet, fell on his knees, and prayed with tears that God would defeat this council, because he had no pleasure in the spilling of innocent blood.

The enemies of the Brethren rejoiced: but hear, how it went with them. The queen was suffering for several days the greatest pains of birth, and finally gave up her ghost under them. The Chancellor, *Collowrat* went from the diet to *Krupka*, and had called to him the Lord of *Colditsch*, to whom he related joyfully, it was now unanimously concluded, that the Picards should be all destroyed, Then the Lord of *Colditsch* asked his

own servant, who stood behind him, and belonged to the Brethren. "Simon what is thy opinion? since they are all agreed, will they carry it out?" Simon answered; There was one present, of whom I do not know, whether he has consented, but without Him there will be nothing of it." The Chancellor, who thought he knew something of a new conspiracy, angrily asked him: Who is he that may venture to oppose himself to the whole diet? This must be a traitor to his country and an arrant knave, who had deserved nothing better, than the Picards themselves. Then he struck on the table, and swore, that God should not let him arise again in health, if he rested as long as there was one remaining. The servant raised his hand also towards heaven, and said: "Yonder above dwelleth One; if He has not given his assent, ye have concluded a council, but it will come to nought." The Chancellor replied: "Thou knave shall find it out," and arose from the table to go away. All at once a burning blister appeared on his foot, from which as mortification ensued which the physicians could not prevent, he had to die a few weeks after. The archbishop *Bisek* was just on his road to *Moravia*, to make known the royal mandate. He had taken pills, which began to operate, and he wanted to get off from the carriage in a hurry. But he got fast with his foot, was dragged, and hurt himself inwardly, which caused his death. *Radosky* was riding in a sleigh, and had by his side a sling and two lances. The sleigh being violently shaken, one of the lances entered powerfully upon his kidneys, so that he died the third day. *Puta of Synichov* was at Raby in his chateau, and a dreadful thunderstorm breaking out, for fear he went into his chamber, and locked inside. As he did not come out for a long time, nor opened the door on the knocking of his servants, they sent for the locksmith, and opened the door forcibly. Four of the chief, that were present, entered; but the two

first turned back immediately, caused a coffin to be made, and—nobody could learn rightly, what had happened. Baron of Neuhaus fell while hunting, out of the carriage, and a lance passing through his hip, which caused his death. Dr. *Augustinus*, a lawyer, who by a writing full of lies had endeavored to blacken the character of the Brethren with the King and all men, died about the same time in Ollmutz while at supper, suddenly. These sudden and dreadful cases of death of so many of the most violent enemies, whom the Brethren had to fear, excited a great and general surprise, and caused a proverb, which was heard frequently about that time: "He that is weary of his life, let him only go against the Picards, and he will not live another year."

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### COMMUNICATIONS.

The following copy of a letter from a brother to one, that was a brother, has been sent to us for insertion by the author. We see no cause of withholding the pleasure and profit of its perusal from our readers, and would like to hear again from the writer.

After some introductory remarks he says:

I assure you dear friend and brother, I cannot but sympathize with you, and every brother and sister, in your condition, I do not esteem such as enemies, but admonish them as brethren." Although I am not personally acquainted with you, yet I am not altogether a stranger to the difficulty that occurred between you and the brethren, and the condition you are in, alluded to in your letter.

I will now in as brief a manner as possible give you my opinion, on the subject you allude to in yours. The first of which is the doctrine of Faith and Repentance. Repentance, I have ever contended, is a doctrine calculated by the divine Master to kill, and to make alive; that is,



that the sinner, in repentance, must die unto sin, and be raised again unto life; without which the figure of death, burial & resurrection, spoken of by Paul. (Rom. 6.) cannot be realized. And that in a genuine repentance, the living and saving faith which worketh by love is obtained: upon which faith the believer is baptized for the remission of sins, &c. and thus received as a living member of Christ's body, and as long as he remains connected with said body, by "that which every joint supplieth" he may become fruitful. The circulating medium, which is well and alone calculated to quicken and keep alive every sound member of said body. The spirit of life from God which was first spread abroad "without measure" upon Christ is the head of the body, from which it circulates through every member, and keeps them alive.

#### Another illustration.

The branch upon a vine receives the very sap and substance which a flourishing vine, (a true emblem of Christ,) so abundantly possesses in itself. And as morally impossible as it is for a member of a body, or a branch of a vine, to remain alive, dislocated, or separated, from its original body in a temporal point of view, so likewise in a spiritual sense is apparent, the important necessity of a close connection, fellowship, union, and communion, of all the members and branches of the body, and that the body or church, of Christ is a separate body from the world I heartily concur with you. But I cannot enter upon particulars, wherein this separation consists. Suffice it to say, the church must remain separate from every thing that militates against her holy profession,—the Gospel,—and render unto Cesar the things that are Cesar's and to God the things that are God's."

Now the question arises, where will we find this body? Not where the Gospel is disregarded, or any of the divine precepts set at naught, but in that body

of Christians where the Gospel is made the man of her council, where every ordinance and precept is observed in its proper time and place. Now if the order of the church of the old brethren, which was introduced into America, from Europe, a century and a half ago, and upheld, and observed, to the present day, is not the true order of the Gospel, where will we find it? But that it is in accordance with the Gospel, and under heaven's protection, the following facts strongly corroborate. She has always triumphed over every opposition. There have been frequent insurrections in her ranks. Designing men, and men of talent, have arisen in different parts of the Union endeavoring to change the old order, and introduce new customs.

How far they succeeded in their supposed reformation, their history and works manifest. They and all their adherents, as infected members separated from the body, or branches cut from the vine, have withered! have died! and come to nought.

The body of brethren in the Far West who you have reference to in yours you may ask, how came they to live and prosper, since their practice is somewhat different from the old brethren, in feetwashing, the supper, and communion; the reason to my mind is obvious, which is this. First they are descendants of the old brethren, by succession of person and doctrine. Secondly they have never revolted against the order of the old brethren. Thirdly they have never walked by the best light, and knowledge they had. The difference between them and the Eastern brethren was never considered by our forefathers who visited them, a sufficient cause for a separation. Upon this principle we acted at the council meeting you refer to, the assembled brethren unanimously came to the following conclusion, to bear with each other in love, until the matter may be farther considered, and adjusted, at an annual meeting or general council. And



it is the ardent and sincere prayer of the writer, and in all the lovers of the Lord, and the brotherhood in the Far West as well as the East, that this matter may be amicably adjusted, and that there may be a closer communion, a better union, and that all may come to walk by the same rule, and mind the same things. May peace, and prosperity attend all the Israel of God. Amen.

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#### *From Maryland*

My mind has been impressed for some time upon the matter of our Lovefeasts. Although not very old, I have attended a considerable number of Lovefeasts, some very large and others small, yet I must confess and declare that I received the greatest spiritual benefit from attending those that were small. But recently I attended one held in . . . Md. where perhaps not more than forty members were present to commune with each other, which was held in a School-House. It commenced at 1 o'clock in the afternoon, held particularly for the accommodation of old members and some younger ones, who were about removing West.

About this time last year there was one held at the same place, and such was the satisfaction and the pleasure derived from those lovefeasts; that the question is frequently asked by members, why cannot the custom obtain in our congregations to commune in smaller numbers?—Whence the necessity of bringing the members together from such a great distance, as has been our custom!—And where the necessity of commencing in the morning and providing dinner for such a vast concourse of people, consuming 3 or 4 hours in eating, and consequently (for it has that tendency,) disturbing the minds of the members, who wish to commune! I fear, many of our brethren regard that meal we give to the congregation as of scriptural origin;—hence their dislike to discontinue it.

Paul says, "If any man hunger, let him eat at home." The fair inference from that is, that they did not eat in the room, where they held their lovefeast, or he would have said, why did you not eat more at dinner time! Let it not be said, that we do it to feed the poor: for the very poor are not generally there. But many come merely to see the novelty of the thing, and go away remarking that surely this is not the way to prepare the mind for a proper reception of the Lord's supper and the communion. As to feeding the poor, our Lord says, we have them always with us, and we can do them good, whenever we will. I feel assured that there are other times, when we can render them a greater benefit, than upon lovefeast occasions. As things have been conducted, I have no doubt, but that there are some members in almost every congregation, who have never communed. Therefore our lovefeasts ought to be more frequent, which is not practicable, unless we adopt the course of our . . . brethren. Divest them of all this superfluous expense and trouble. The trouble is more than the expense. Let every community of brethren suit their own convenience with respect to holding their lovefeasts. The custom of holding them at times to suit the convenience of traveling brethren, often tends to prevent their holding a lovefeast at all. It is desirable that strange brethren should travel among us statedly, to confirm us in the truth; yet I do not see the necessity of a church putting off the lovefeast expressly for such occasions.

Yours truly in christian fellowship.

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#### ANSWER TO QUERIES.

Communicated.

No. 1.

Love constrains me, which I have, and always had for the Brotherhood in Christ Jesus, and particular for the unity of the spirit in the bonds of peace, which al-

ways should exist among the members of the household of faith.

In the June Number of the Gospel-Visiter of 1851 on page 44 I noticed in the conclusion of a letter from the Far West, words in the following manner, is not infallibility ascribed to the old brethren in the minutes of the last year's conference (of 1850) the 25th question. Said question reads thus, "There is a body of people or brethren in the Far West, whose doctrine and practice is somewhat different from ours. Some of our brethren live near or almost among them. Now the question arises, are the brethren privileged according to the Gospel to hold communion with them under existing circumstances." Now in answer to the above question the council considered that according to the Gospel, and the constant doctrine and practice of the church, it would not be advisable for brethren to commune with them until a union is effected, and they are agreed to practice according to the ancient order of the church. See Paul 1 Cor. iv. 16. 17. Now I cannot see wherein the council of the old brethren should have ascribed infallibility to themselves, because the council of the old brethren would not advise their members to commune with a body of people whose doctrine and practice would differ from theirs until a union would first be effected on the Apostolic order of the church of Jesus Christ, else we soon would be divided, and not be any longer in Union as the church of Christ.

## No. 2.

On page 44 of the Gospel-Visiter June 1851 a query occurs, Whether a brother that formerly had been a soldier, has a right according to the Gospel to make application for bounty-land, which by a law of Congress is set apart for those who served in war.

I answer, as the Gospel is silent as to the aforesaid circumstance nevertheless we find that John the Baptist when sol-

diers demanded of him what they should do, he answered and said unto them: Do violence to no man, neither accuse any falsely, and be content with your wages. Now neither do I see any prohibition in the Gospel in the above case, if congress passed a law to give an additional pay or reward to those who had been in the United States service, why such might not take the land when offered, as there is no force nor violence necessary to be used; only showing their legal right to it, because the grant is already made by a law of congress: now to take the offer of the bounty or not is doing violence to no man. Now in this light I view the case above, in simplicity. Yours in brotherly love.



## REVIEW of the GOSPEL-VISITER.

Dear Editor,

I suppose you have got almost out of patience with me on account of my long silence, particularly, since you wanted to know my candid, unvarnished and unflattering opinion, about the Gospel-Visiter. You know however that I am always slow at writing, and much more so at passing an opinion on any new thing. I wished to know a little more of your publication, as I was not particularly in favor of it, knowing that it is almost impossible to maintain the character originally designed. I have now your first six numbers before me; I have carefully read and studied them, and upon the whole I must candidly say, you have tolerably well succeeded in maintaining the character of the "Gospel-Visiter." All I would say in a general way, is, what was already hinted at by a brother from Maryland (see page 41) namely to avoid long articles. 'Tis true, it cannot always be avoided. Such articles as "The church in the Wilderness" and "The Fraternity of German Baptists" cannot be compressed in a few columns. Yet, interesting



as these articles are, I fear, they will become tedious if extended to an undue length. With the correspondence in general I am well pleased. Perhaps one letter or rather a part of one had been better not given, as it might hurt feelings, though personal names are not given. (The editor is aware of this mistake, done in a hurry in order to make up a form, and if it should have caused hard feelings, he is truly sorry for it, and willing to make all necessary amends.)

I have read with great interest the correspondence carried on with the Far West Brethren. The object of it, as expressed in the introduction (see No. 1 page 9) namely the desire to be One people with us, is certainly praise-worthy, and should never be lost sight of. The manner and spirit, in which this correspondence is conducted, is also unexceptionable. Yet I am constrained by love to say, that in order to arrive at so desirable point, as a union, heart and hand, in the spirit of the Gospel and in the order of the house of God, the course of the correspondence ought to be altered a little. I believe the parties in this case are all sincere, but it must be obvious to them, that there might be letters exchanged month after month, and even weeks after weeks, and continued for years, and at the end might be as far apart as at first, and all the labor would be spent in vain. Just as two parallel lines, if ever so far extended, never meet, every schoolboy in Geometry being witness, and every child being able to see and understand.

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As these two lines agree in their course length, extend &c. so we may agree in many things, and yet remain at the same distance from each other forever. This being admitted, the question arises, How is this to be avoided?

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## THE CROSS THE TEST.

*From the German.*

Many are with Christ delighted,

While he speaks of joys to come,  
Thinking that to them is plighted

After death a happy home.

But the "cross"—when he declares it  
"None but he who takes and bears it,  
Can my true disciple be,"

Few, how few to this agree.

All are pleased when "come ye weary,"

They can hear the Saviour say ;

But 'tis language harsh and dreary,

"Enter ye the narrow way,"

While "Hosannah!" men are singing,

All can love. But when 'tis ringing,

"Crucify him!" at the sound,

Nothing more of love is found.

While his hands are food supplying,

All with joy his bounty take ;

When in anguish he is lying,

None for his protection wake.

Thus may Jesus have our praises,

While our hopes and joys he raises ;

But should he his favors hide,

Love to him would not abide.

Is thy joy in Christ arising

From thy love to him alone ?

In his sorrows sympathizing.

Can'st thou make his griefs thine  
own ?

Should he cease with hope to bless thee,  
Should dark fears and doubts distress  
thee—

Still confiding could'st thou say,

"Jesus thou art all my stay."

In thyself, Lord, thou art worthy,

All our love is but thy due ;

Saints and angels cry before thee,

"Thou art holy just and true!"

Whoso on thy bright perfections

Fixes all his best affections,

Has, in loving thee, a part

That shall satisfy the heart.

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# THE MONTHLY GOSPEL - VISITER.

Vol. 1. November 1851. No. 8.

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## THE CHURCH IN THE WILDER- NESS, or

*Testimonies of the existence of an apostolic church from the beginning of the Gospel up to our time.*

*Continued from page 104.*

The confession of faith of the Bohemian brethren corresponded in its chief articles with that of the Waldenses, and so likewise their ecclesiastical constitution and order, in which the apostolic church always served them as a pattern. Particularly strict they observed the discipline of the Gospel, to which all the brethren without distinction had to submit. In smaller faults secret admonition and reproof was applied, which the brethren observed to one another; in greater ones public reproof before the church and in desperate cases total exclusion from the church.

In order to give to understand more fully the views and principles of these New Bohemian Brethren, we have to add the following testimony from another source.

The Bohemian Brethren are a sect of Christian reformers which sprung up in Bohemia in the year 1467. They treated the pope and cardinals as Antichrist, and the church of Rome as the whore spoken of in the Revelation. They rejected the sacraments of the Romish church, and chose laymen for their ministers. They held the scriptures to be the only rule of faith, and rejected the popish ceremonies in the celebration of the mass; nor did they make use of any other prayer than the Lord's prayer. They consecrated leavened bread. They allowed no adoration but of Jesus Christ in the communion. They rebaptized all such as joined themselves to their congregation. They abhorred the worship of saints and images, prayers for the dead, celebacies, vows, and fasts; and kept none of the festivals but Christmas, Easter, and Whitsuntide.

In 1503 they were accused by the Catholics to king Ladislaus II., who published an edict against them, forbidding them to hold any meetings, either privately or publicly. When Luther declared himself against the church of Rome, the Bohemian brethren endeav-

ored to join his party. At first, that reformer showed a great aversion to them; but, the Bohemians sending their deputies to him in 1535, with a full account of their doctrines, he acknowledged that they were a society of Christians whose doctrines came nearest to the purity of the Gospel. This sect published another confession of faith in 1535, in which they renounced anabaptism, which they at first practised: upon which a union was concluded with the Lutherans, and afterwards with the Zwinglians, whose opinions from thenceforth they continued to follow.

From this statement, (see Charles Buck's Theol. Dict.) it appears, that the Bohemian brethren held Baptist-principles up to the year 1535, the era of the Reformation in the sixteenth century. If any one should be disposed to doubt this, let him remember, what they themselves testified in their "Justification of the faith, worship and ceremonies of the brethren in Bohemia and Moravia anno 1532," where they say,

*"It is evident, that infant-baptism is of no use, neither is it according to the institution of Christ, but of him, who has invented the same according to his own will and pleasure. But Christ will have his Baptism upon his word for the remission of sins, whereupon he promises also salvation, saying, He that believeth and is baptized, shall be saved."* (See Stark's History of baptism and of the Baptists page 117.

From these two testimonies, NB. of Paido Baptists, to which we might add many others, it is sufficiently evident, that the Bohemian brethren were opposed to infant-baptism, and rebaptized all such as joined themselves to their church. The question, how they did perform baptism, whether by immersion or sprinkling, and if by immersion whether by single or trine immersion cannot be doubtful, when we recollect, that the Bohemians were first brought to the faith of the Gospel by the preaching of Greek Christians, who always held trine immersion to be essential to baptism; (see above page 70 of August number,)—that trine immersion prevailed yet generally even in the Roman churches of Bohemia, Germany, &c., up to the time of the Reformation,

of which, were there no other testimony, the baptisteries in the ancient church-buildings would be witnesses, as being mostly large enough to immerse not only little babes, but even children of some more advanced age;—and that the Reformers, Luther and others, practised it, we learn from an account, which POMERANUS, a friend and co-laborer with LUTHER, is giving us of the manner of baptizing a Jew, and which we cannot withhold from our readers, to show them, how even the LUTHERANS performed baptism in the days of the reformation. POMERANUS says,

“When a Jew applies to us for the baptism of Christ, we do not believe him suddenly. He must repeat to us some passages of Moses and of the prophets concerning the Lord Jesus Christ, and particularly what he has learned from the preaching of Christ’s Gospel. By which we may discern, whether he is in earnest, &c. Then we commend him to some catechists, to teach him the Christian catechism.”

Then upon a day appointed for baptism we cause to be put into the middle of our church a brewer’s tub filled with water so that a man may sit in it on his knees, and the water cover him up to his shoulders. Such tub is to be hung all around and above with curtains, yet so, that there is room left inside of these curtains before the tub, where the Jew may undress and dress himself again under cover. The curtains are fixed so that they can be drawn aside, when the Jew sits in the water on his knees, and be let down again, when he is baptized.”

At the proper time the pastor or minister bringeth the Jew forward and placeth him in the middle of the church before all the people, and asketh him publicly: Jew, how dost thou wish to be named? He answers, John or N.—The preacher says: John shall be thy name. John, tell me the ten commandments of God out of Moses. He begins: The ten commandments are: The first &c. Then says the preacher: John, since thou desirest to be baptized with the BAPTISM OF CHRIST, thou art to confess thy faith before the whole congregation. He answers: I believe in God the Father Almighty Creator &c. Further says the preacher, John, wilt thou be baptized upon this faith, which thou hast now confessed? He answers, Yes, most willingly.”

Presently the Jew retires behind the curtain to the tub, and because he has left jacket and trowsers at home, he

takes off his shoes and coat, steps into the water, throws his shirt to the coast, and bends immediately into the water upon his knees. Then the curtains are thrown up, that all may publicly beseech and heard.”

Then the baptist takes hold with his right hand of John’s head, and says loudly: And I baptize thee in the name of the Father, (here he puts him over head into the water, and draws him again out presently)—and of the Son, (here he puts him down into the water a second time as before,)—and of the Holy Ghost, (here he putteth him a third time into the water as before.) The baptized John says, Amen.”

“Then the curtains are let down again—the baptized comes out of the water, putteth on his clothes, and then appears again and stands in the middle of the church as at first. He raises now his eyes and hands towards heaven, and says with a loud voice, slowly and distinctly a kind of doxology to God the Father, and the Son, and the Holy Ghost, falling at the same time upon his knees, and prays publicly the Lord’s prayer. Then the minister puts his hand upon the head of the baptized, and pronounces the last prayer over him &c.” See MEYNING’S *Historia S. Baptismi* page 947—949.

When such correct views of the *Baptism of Christ*, prevailed yet among the Saxon reformers, as this simple relation proves, and might be still more amply proved by a cloud of testimonies from their own writings, notwithstanding they were descendants of those ancient Saxons, who were forced, or, as it is sometimes said, “dragooned” by the bigoted Roman catholic CHARLE-MAGNE, to become Christians and to be baptized;—how much more reason is there to believe, that the BOHEMIAN BRETHREN maintained and practised the same correct views, having inherited them, as we might say, from their fore-fathers, who were, as related above, converted to Christianity by the simple preaching of the Gospel through the instrumentality of two simple Greek Christians.

We cannot refrain from expressing here our most heart-felt gratitude to our ancient LUTHERAN brethren for putting on record such a plain, unmistakeable description of the BAPTISM OF CHRIST, as they themselves, and we with them, call it. At the same time we cannot but lament, that their children of the present day have gone so far astray, as to sometimes ridicule, what their fathers



not only called, but even practised as the Baptism of Christ.

In conclusion of these remarks we must mention a circumstance, that happened, while we were writing out and translating the above from the original german work. A german man, a Lutheran too, who was working for us, would come occasionally into our room, and being fond of reading, would take up a book during an hour of rest. He happened to pick up one day the last-mentioned book, and to fall upon the very article we inserted above from it. He read it attentively, and when done with it, he said, "Surely, if this is the baptism of Christ, even as the fathers of our own church testify, OURS is not." And after a few more observations, which we don't recollect, he concluded with the words, Why should WE not be baptized with the same BAPTISM OF CHRIST, as THAT JEW was! We will only say, what we then breathed mentally "May the spirit of God keep alive this conviction not only in him, but in many others of his name, who may read this!!"

## ANSWER TO QUERIES.

Communicated.

To the Gospel-Visiter.

No. 3.

In June-number page 44 a query has appeared, "Why the bread of communion and the cup of thanksgiving did or does not pass from one to another at our communion-meetings with the sisters, when the one that administers, waits upon them, as it doeth with the brethren, &c."

Permit me to say something on the above subject if you please. About a century and a half ago there came from Europe to America, Brethren who being united together to start or build a church, in this then wild country, and establish the same upon that Rock Jesus Christ, which he himself says the powers of hell shall not prevail against it. They began to revive the true worship of God, according to the Gospel of Jesus Christ, and to preach Jesus Christ, and him Crucified, and also to practice according to the word, and the order of the Apostolic churches.

The churches of the brethren have practised at their communions in the same way as above stated, but of late years, there is, now and then, some objection brought against its correctness

of being apostolic, upon the ground of Paul speaking to the Galatian Brethren, C. 3. v. 26--28.

Now from these words of Paul can plainly be seen and understood, that all, that are children of God by faith in Christ Jesus, have an equal share of salvation through the atonement made by Jesus upon the cross, equal in the resurrection as Christ answered the Sadducees Math. 22, 30. Mark 12, 25. Yet reason teaches, that there is a difference between male and female, so long as we live in this earthly tabernacle, because the females often have infants in their arms when seated at the communion tables, not able to attend in breaking of bread as the male can.

I therefore can find no scripture to prove that the proceeding in the above practice of the church is not right, or does not agree with the written word, neither can we find in that word that any thing is commanded the sisters at the Communion Table at breaking of bread, and receiving of the cup, yet as afore-said the sisters are equally saved with an everlasting salvation as well as the brethren provided they do their duty and obey that which they are commanded in the word, and hold out faithful to their end, they will equally receive a crown of eternal life.

But I say again, as long as we live in this world, there is a difference between the males and the females neither doeth Paul say a word to the Galatian Brethren of male or female with allusion to fulfilling any office or exercise in the church, but only of their equal happiness as children of God by faith in Christ Jesus &c. therefore it is my impression the order of the church agrees with the word, until I can be shown by the word that it is not Apostolic and it is the duty of every candid person objecting against any order of a church, he should be able to prove the error by the word.

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## COMMUNICATIONS.

Extract

of a letter from our former correspondent of the FAR-WEST Brethren.

Feeling it my duty to give you satisfaction on the subject of our not appearing at the last Yearly Meeting, which was occasioned for the want of a general understanding with the brethren. We that were anxious to take some action to obtain a reconciliation, did not



wish to act without the general consent of all concerned, which we were unable to accomplish last year. But we have brought the matter so far to a conclusion, that an appointment is made for a meeting on the fourth Saturday in November; the meeting to be at our meeting-house in Adams county, and the ministering part of the brotherhood in the West are requested to attend, in order to consult on the propriety of sending our grievances to the next Yearly meeting for consideration.

So you will not be discouraged, dear brother, our object is to labor to obtain a onences and a union. But we wish to be cautious of producing strife at home. As our long separation has produced a jealousy with the brethren here as well as in the East. And I am not without hopes that this jealousy will be removed, if ever we are favored with an opportunity of meeting in council.

(The reader will please to take notice, that the above and what follows was written in answer to a private letter.)

You further inquire, how have you got into this new way? The New Testament is still the New Testament. Now dear brother that answer is easily made, as I firmly believe, that the difference, which exists between you and us, would have never taken place, had it not been for the old brethren, who sent us the example of our Savior to instruct and guard us against errors, namely that we put feet-washing between the supper and the breaking of bread. They argued, there was no room for feet-washing between the supper and breaking of bread, for it is written, "As they were eating;" which convinced us, that no construction could be put on the word to justify a separation of that, what God had joined together. You may see then dear brother, the Old Brethren became our teachers, and the word was given us as a light to go by. Much more could be written on this subject, but we will let this suffice for the present, hoping a better opportunity may be afforded us, where more light can be had on the subject.

From another Far-West Brother.

Dear Brother!

— — — In the September-Number page 90. I find a communication to the Far-West Brethren, showing the order of the Old or Eastern Brethren, in which I find inspiration claimed for those eight persons from Europe. This accounts at once for the difference between the Eastern and Western Brotherhood. We

have nothing but the word to guide us, which is spirit and life. I ask our aged brother. How it is, that the word does not say, that Christ or the apostles used the kiss of charity between the supper and the breaking of bread!

Again I humbly ask why it says Mark 14, 26, "they sung a hymn," and whether giving thanks at the close of the supper is the order, and that by inspiration!

Dear brethren, I believe those eight persons were honest hearted men, sincere Christians, and had great light for the age, in which they appeared; it being a time of sectarian jealousy. But I have never viewed them as infallible; but as men of like passions as we are, as mortals of erring judgements, seeking glory, honor, immortality and eternal life, following the light of God's word & Spirit through the regeneration.

I would still inquire in love; How it can possibly be following the example of Christ, "He rises from supper,"—when according to the order of our Eastern Brethren there is no supper there!—Again "and took a towel, and girded HIMSELF," not another was girded. — JOHN 13, 15. "For I have given you an example, that you should do, as I have done to you." How this can be followed, when one is girded, another is washing and the one girded is wiping, it remains dear brethren, for you to show.

Again I would inquire, if our Eastern brethren conclude, that because Paul and Barnabas went from Antioch to Jerusalem to the apostles and elders, on account of some of the believing Pharisees thought, that the Gentiles should be circumcised and this case being decided and the decrees we have recorded. — Have we any command or example or exhortation, that we should assemble annually, to decide cases of the like nature, and our decision be conclusive? That if even our Far-Western brethren, who have never known that they had to be governed by any other law, but the word of God, do not immediately acknowledge and conform, they are to be told, "We know not whence ye are." This is a weighty matter, and should be treated tenderly.

Again I would inquire, should we not be able to show documents from our old brethren in the Far-West, yea, even West of the Rocky Mountains:—should we be found walking in the light of the Gospel, keeping house according to the pattern laid down in the word:—show us, dear brethren, what difference there is between the most Eastern and most

Western Brotherhood, since those Eight had no higher claims than the word &c.

#### ANSWER to the above.

Yours of October 13. was communicated to me last Lord's day, and yesterday I received another communication from Br. G\*\*\*\*, dated Oct. 15. both of which informed me of your intended council meeting on the 22 of Novbr. I am very sorry, that I have been so slow and backward in my communications, owing in a great measure to the manifold other duties I had to perform. Having only a young hand in the shop. I had to attend to the mechanical part so much, as to leave me sometimes but the hours of the night for the editorial and other writing. However I feel I have not done my part in trying to remove those prejudices, which might be in the way of a full union between you and us, and I fear if you should now act in a church capacity; being still under a wrong impression of the views and principles of the old brethren, as I perceive strong symptoms in yours, and still more in Br. G\*\*\*\*'s letter, it might rather widen the breach and increase the distance, which is between us. Permit me therefore to lay before you and all the brethren that may meet at said council, a few thoughts and reflections, which I confess, I ought to have said long ago, still I hope, you will yet duly consider, and at the same time pardon me for the delay.

I must premise one or two things more. Believe me, dear brother, when I assure you, that when I undertook the correspondence with you, or even the publication of the Visiter, I acted from the purest motives, as far as I know my poor and deceitful heart. I had no other object, but to give my little mite towards the building up of that spiritual temple of God, the church of Christ, and more particularly towards the promoting of peace and union in the Brotherhood. My frail body and weak health doth not allow me any longer to travel extensively, and I would almost be entirely useless to the church at large, if I had not taken upon myself this mode of communicating with my brethren, whom I love most sincerely, and whom I wish to serve, wherever they may be.

Another preliminary remark. In the course of what I am going to say, I have necessarily to be brief. Conclusions to which I have arrived through long and deep reflection, I perhaps cannot present to you in the full light, in which I my-

self see them, or at least imagine to see. Again, in handling a subject, I am not so apt and tender, that I can do it without touching sometimes the feelings of others, though it being far from me to intend it. Should this happen, dear brother, or dear brethren, bear with me and where I deserve it, reprove me but I beg you most earnestly, do not lay aside the truth I may advance on account of my unskillful or awkward presenting it.

I feel the more encouraged to go on in the correspondence with you, in as much as I have to deal with men of candor and intelligence;— with men of strong minds and warm hearts, whom I verily believe to be sincere in their love of truth and of the brotherhood;— with men, who will not wilfully mis-understand or mis-construe any sentiment, that I may offer for their consideration, though I may not be able to express the same in such plain correct language, as it ought to be done.

I was much pleased to find in your last letter stated again, that “your object is to labor towards obtaining a union and a oneness,” which, I fondly apprehend, means not only a union among yourselves, but with the whole body of the Brotherhood. If I am not mistaken in this I bid you from the inmost of my heart God speed. Yes, let this object be uppermost in your pending consultation, and may the Lord in his infinite mercy bless your labor of love. For certainly this is the vital point, in comparison to which all the minor differences dwindle into insignificance. You said dear brother, in one of your former letters, “while we were thrown out separate from the old brethren, there was no trouble amongst us.” I readily believe this. While you were standing alone, an undivided phalanx of brethren testifying by word and deed the truth as it is in Christ Jesus to the world around you, none could gainsay your testimony. But when brethren from the old states began to settle around you, who did not fall in with you, but began to form churches separate from you, and held love-feasts different from you, then no doubt, trouble came. The world heard and saw the difference; your testimony not agreeing made it powerless, not to mention other evils, which doubtless are more obvious to you, than I could describe. This is the curse of separation and disunion, that above all it should be avoided, if it is possible to do so with a good conscience.



Had we had time to publish the whole of that article. "The Fraternity of German Baptists" setting forth all of their principles, views, doctrines and practice, and also their history up to our present time, I trust, it would have gone far to remove most of your prejudices, or as you term them your jealousies against the old brethren. If I may be allowed to speak of my own experience, I must say, perhaps there is no brother now living, who was possessed with more prejudice, and who had more serious difficulties to overcome, than I had, to become united, not only outwardly, but in heart and soul, with the brethren, and I can only ascribe it, next to the word and grace of God, to the most intimate acquaintance with many old brethren, most of whom are now dead and gone, and to the careful study of the history and transactions of our brotherhood, as far as I have been able to collect them. Yet, dear brethren, so far from thinking myself infallible, or as being able to teach others without error or mistake, I confess that I am a learner still, and need not onol the assistance of my God, but also humbly require of all my hearers or readers, to correct me where they may see me in error, and I hope through the grace of God, always to be willing thankfully to receive it.

You ask me perhaps, as others have asked, why do you not hurry out your articles, setting forth the views of the old brethren, faster? Why do you fill your "Visiter" with so many articles, which we may read in other books? &c. To this I must answer, first, I think so little of my own composition, that I cannot think of taking up any too great proportion of the space in the Visiter. Secondly, our readers are of different tastes, and we must try, as the custom is with our house-wives, to set the table with a variety, to suit every taste. And my last, though not least reason is I feel my responsibility in that peculiar task I have taken upon myself, that I cannot write, when and how I please; that I have been busily engaged for a day in reflecting, reconsidering and writing, I have sometimes to throw all aside, when I come to review it next morning as before God: in short, that I cannot publish any thing to the world as the faith and practice of my brethren, which I could have reason to think, it might make me uneasy on my dying-bed. I assure you dear brother, if there is any thing good or useful in those articles, that have already appeared, it is not the

fruit of my labor, but has been granted and bestowed from above in answer to prayer.

Dear brother pardon my digression. When I began to write, I thought I should by this time be done, and behold I have said yet nothing to the purpose I had in view in answer to your two letters. Be assured, your questions are not so difficult to answer, that I am afraid to touch them. But I am afraid of one thing, and that is to do something like that brother, who told you, "we know not whence ye are." It seems Br. G. cannot yet get over this harsh expression, though it was perhaps provoked by such sharp questions, as he puts to us. Why, my dear brethren, if we are not very careful, how easily might we ourselves destroy that very object we have in view! Instead of rolling stumbling-blocks out of each other's way we might throw firebrands into each other's camp, if not strictly on our guard! Well then in the fear of the Lord, and with his assistance, I will try to remove a few of the stumbling-blocks out of your way, and if you try at your pending council to do so towards us likewise, I feel almost a certain hope, that at our next annual meeting we will meet in love, and part in peace and full union. God grant it!

The first stumbling-block in your way seems to be such harsh treatment from brethren, as has been mentioned already and which has grieved you, as I cannot yet understand, as far as I am informed, any thing else under those grievances, which you intend to bring before our annual council. Now if I am right in my surmise, and your grievances were caused by private offences, you should lay them before those who offended you, and if they repent forgive them, and then they would be effectually removed. That you can have any grievances against our whole brotherhood, I cannot imagine, but in time should like to know.

A second stumbling-block in your way appears to be, that you think we claim inspiration and infallibility for our ancient brethren, for our annual council, and particularly for those eight souls, that revived the work of God again in Germany A. D. 1708. Of this you are so much afraid, that you repeat it again and again, no doubt fearing, that there is some kind of popery among us. Dear brethren, this would be indeed a weighty objection, if it were founded in fact. I will readily admit, that there have been made expressions, which might be construed in this way, but be assured



contrary to the sentiments of those who uttered them. There is not one intelligent brother in our whole Fraternity, I am bold to say, who would be willing to admit, that the word of any one man or of any set of men, even of brethren, was to be held of equal authority with the word of God. No indeed they would spurn that idea as much as you. I am sorry I did not use that liberty, which the beloved author of that letter in the September Number page 90. gave me, to correct, to leave out &c. as I thought proper. I was so pleased with the warm-hearted effusion of his pen, that I could not bring myself to the task of correcting. Had I for instance put only the word "assistance" for the one objected and there could have been no misunderstanding about his sentiments. Brethren, please to bear with us; we are Germans and cannot pretend to speak or write your language with exact precision. But before I take leave of this subject, I must say a little more in defence of my brethren. There was never a society, great or small, claiming to be a Christian society, more careful in keeping down popery and sectarianism, those two evils, which distracted the church of Christ more than any thing, and which are not opposites, one excluding the other, but nearly related, and going hand in hand, as will be proved ere long in an article under the heading "Popery and Sectarianism."

But you will want some proof now of what I said before with regard of our brethren not harboring popery among them, and here it is.

1. I would refer you to the origin of our Brotherhood. We have shown in our first Number page 5, that while with most denominations and sects in tracing them back to their origin, we come at last to some one MAN, who is considered their founder, this is not the case with the Brethren. We cannot trace them to a less number than those Eight souls, alluded to by our brother in September. So careful were these to prevent any thing like popery or sectarianism, that they kept it completely secret, who was the first, that practised or performed, baptism, or exercised any superior authority among them. They stood all alike as humble disciples of their Lord and Master. Again— may we not naturally suppose, that those eight souls, when they were first impressed with the idea of observing all the ordinances of the Gospel in their primitive purity, had pretty near the same difficulties to come

to an agreement, as we have now-a-days? No doubt, they read their New-Testaments as carefully, as understandingly, and as prayerfully as we do, and each one formed his ideas as near to the word of God and of Christ as he was able.

But none pretended to prescribe to the rest a creed or catechism, nor to say, thus and thus we must observe this or that ordinance: —for they knew as well as we, that this would have been popery. They did not decide any difference in opinion with regard to those things, in which we must act in concert, if we wish to build up, and not to destroy the church,—by blindly following the opinion of one, which would have made this one a little pope; nor by following that of a few (the minority) or of the many (the majority) for this still would have been popery, but by unanimous agreement and mutual consent of ALL. Thus was the foundation laid of that temple of Brotherly Love, that Philadelphian church, (Rev. 3, 7.) and surely there was no popery in it, as I trust, you will admit with me.

2. But say you, perhaps afterwards popery crept in? I answer in short, as my sheet is nearly full. It is true while men slept, the enemy sowed tares. Yet as our dear brother in the first communication of last month (October) has shown in such a brief and forcible manner, whenever popery tried to creep into the church, and raise its head, it had to creep out again as well as it could. One of our old brethren said, perhaps more than hundred years ago, with regard to the order observed by us in the administration of the ordinances, "We do as we understand it, until we are better informed." (See in the appendix of Mack & Felbinger's book page 35.) While we hold to such a principle, I humbly ask, can there be room for popery? Doeth that look like claiming infallibility?

3. You fear that our Yearly Meetings exercise an undue authority, and claim a kind of infallibility, and I trust, I can convince you by undeniable facts and testimonies that this is not the case, and I hope, you will be fully convinced by ocular demonstration, if you attend our next annual meeting. As my brother G. wants scripture authority for holding our yearly meetings I will give it in the words of our Saviour, Matt. 18. "Hear the church?" There was never a Yearly Meeting held, to my knowledge, without the special call of a church. So the call was renewed from year to

year until now, and would any one say, we did wrong in obeying the Macedonian call, Come over and help us! I have in my possessions the record of transactions of such meetings as far back as the year 1178, and by the tenor of them it appears, that they were not a new thing then. The absolute necessity of such a yearly meeting of our brotherhood is another authority for its being held. Any of our brethren, that are sufficiently informed and experienced in such matters will tell you, that had it not been for these yearly meetings, our brotherhood would have been split into a multitude of sects long ago, and that they are the very means of keeping down that popery of which you seem (and of right, for we are too,) so much afraid.

The object of these meetings, as expressed in the minutes of Y. M. 1840 is—to promote our union in love and unity of spirit, to exhort each other to faithfulness and watchfulness in these last critical times, to establish each other in the faith and obedience of the Gospel, to warn against dangers, and to oppose every threatening evil with united efforts, and particularly in occurring difficulties, upon the request of our dear brethren, to give them our simple advice. Now let me ask you, dear Brother, why our Yearly Meetings should not be?

Many other thoughts passed through my mind, since I began writing this, but the sheet is full, and indeed I fear I have wearied your patience already. Pardon all what is amiss, and accept of the rest as a freewill-offering of love. May the Lord grant his blessing to my feeble effort to assist in the blessed work of reconciliation — — — and may the God of peace be with you.

\* \* \*

Communicated.

The query has been asked, (see page 44 of the Gospel-Visiter,) ‘Whether a brother, that formerly had been a soldier, has a right according to the Gospel, to make application for bounty-land, which according to a law of Congress is set apart for those who served in war?’

In as much as that law is a new one, we cannot expect to find any thing concerning this question in the ancient counsels of our brethren. By the way permit me to say, that I always like in any doubtful matter or question of conscience to consult the counsel of my old brethren, who have had their trials and

troubles, their doubts and temptations, and their tender conscience and their Bibles as well as we. Why I do so, I may tell you some other time. In the question before us now, however, we must have direct recourse to the word of God and testimony of the Gospel as the sure and immovable foundation of our faith and practice, and here I could not remember any passage, which could give us as much light on this point, than the one recorded by Luke 3, 14. and which reads as follows.

“And the soldiers likewise demanded of him, saying, And what shall we do?— And he said unto them, Do violence to no man, neither accuse any falsely, and be content with your wages.”

If it be questioned, whether John the Baptist has made this declaration in accordance with the Gospel or not? We believe according to the testimony of Mark 1. that this preaching and doctrine was the beginning of the Gospel, and that this declaration is agreeable with the Gospel, in as much as it leads repenting men necessarily into a defenceless state. Men, who will do violence to no man, are not fit for war, nor would any one wish to employ such in it. The words are plain. “Be content with your wages!” Had John, this man sent from God, considered these wages as absolutely sinful, he undoubtedly would have given different advice. But what are we to understand by the term “wages”? I think we may be safe to comprehend under it all what a government is willing to give to those that are or have been soldiers, and especially the three following items:

1. The daily or monthly wages, which every soldier is to receive according to his degree, while he is in actual service.

2. The yearly pension, which discharged soldiers and invalids are to have, who are crippled or otherwise disabled to earn their daily bread.

3. The bounty granted by the new law, which is to provide a home for such that have served in war. Now if John, the man of God, approves of a soldier's taking those wages, which were due to him for actual service, and the Gospel, as far as I am able to find, nowhere forbids the same, may we not safely conclude, that the taking of a pension, or of the bounty, for which no farther service is demanded, is in itself not sinful or contrary to the Gospel. &c. &c.



### CHRISTMAS THOUGHTS

on LUKE 2, 8—14. (By a brother.)

Awake, oh my soul, and consider the wonderful and glorious manifestations of love divine towards thee, a sinful worm, and towards a whole sinful world, as exhibited in that ever memorable night, when thy Saviour was born! Go back in the spirit to that night and to that same country, where the shepherds were abiding in the field, keeping watch over their flock by night! Suppose thyself to be in the midst of them, and try to realize all that they thought and said among themselves, and afterwards heard and saw and did. And Thou, oh my God, guide my thoughts by Thy Holy Spirit, that they may be directed to what may be beneficial and edifying to my own soul, and to all that may read this!

#### 1. THE SHEPHERDS.

I wonder why of all men then living, of all the Israelites, nay, even of all the people in and about Bethlehem none were found worthy but these shepherds to see, what they saw, and to hear, what they heard? God had at sundry times and in diverse manners spoken in time past unto the fathers by the prophets,—but now, for nearly four hundred years, the prophetic word had ceased. Angels had appeared to Abraham, Isaac and Jacob and to a host of others under the old dispensation; but now for so long a time there had been no angels seen. True—within twelve or fifteen months past an angel of the Lord had appeared unto Zacharias in the temple, and not long after the same angel,—we have his name recorded, Gabriel,—was also sent from God to that blessed and highly-favoured woman Mary, the mother of Jesus. But the shepherds were still more highly favored, because they saw and heard more glorious things, than all the patriarchs

and all the prophets did, than even Zacharias and Mary did. And why, I wonder again, were they so highly favored? What moral excellency was it, that they possessed, which fitted and entitled them to so high a favor?

The scriptures say but little of them, neither their names, nor even their number are recorded, nothing of their former lives, and but little of their after-lives is mentioned. But what little I know of them, fills my heart with love and veneration for them, and with a desire to follow their example.

The first thing I notice from the word is, that they were of poor and lowly circumstances. Had they been rich and surrounded with servants to do their bidding they would have staid at home with their families, & not been “abiding in the field, keeping watch over their flock by night” themselves. This reminds me to be contented with my lot, and not to murmur because of the fatigue and inconvenience of a life of labor, being assured by the shepherds experience, that these outward circumstances do not deprive me of the opportunity of enjoying the greatest favors of God.

The next thing I see in them worthy of imitation is their faithfulness in their calling. They did not sleep, while their duty was to watch. Though they saw no danger near, still they continued to watch. May we not suppose, that had they been unfaithful to their duty, and fallen asleep, the angel would have sought more wakeful witnesses of his glorious message and they would have been deprived of that high favor, intended for them. Oh! that I was more faithful in my calling! May be my lot, whatever it be, let me only be faithful, in all things and at all times faithful, and faithful unto the end!



One thing more, out of many [that might be mentioned, let me consider about these shepherds. Whatever may have been the number of them,—all we can conclude from the word is, that there could be no less than three of them;—this one thing more is certain about them, that they were all of ONE MIND. The word tells us, they felt alike, they heard and saw alike and they spoke and acted alike. This prepared them for the reception of that favor in store for them, just as the being together all with one accord in one place prepared the first disciples of our Lord for the reception of that Holy Spirit, that came upon them with the sound of a rushing mighty wind on the day of Pentecost. Acts 2. Alas! of what inestimable favors we deprive ourselves by our little differences, discords and want of unity in the spirit and in action, and what is worse, of what unspeakable blessings we rob the world by this same disunion!

This much I find of the shepherds as it were on the surface of the Word. But may I not be permitted to dig a little deeper, and enquire a little more into their character? Must I be satisfied with knowing that they were humble and poor in their outward circumstances, and may I not ask, Whether they were humble and poor in the spirit also? Should I do wrong in thinking and even saying that the very fact of the shepherds being honored with such a glorious sight and revelation from God proves, that they had been trying long ago to live in the fear and to the honor and glory of God, by walking in his statutes & obeying his commandments:—that they had found with all their endeavors to come short of the glory of God, that while they had to acknowledge like Paul, that the law is holy, and the commandment is holy, just and good, they found it insufficient to make them so;—that they had grieved for their sins, and learned to feel the necessity of a Saviour, and were therefore glad of the promises made by the Lord through Moses and all the

prophets respecting the Messiah;—that they were waiting for Him, looking for Him, desiring with all their hearts to see Him, to learn of Him the better and more perfect way, and to be saved by Him from sin and misery; — or in one word, that they belonged to that little band of Israelites, who like Simeon and Hannah looked at the very time for redemption in Jerusalem, and for the consolation of Israel? To such, and such only the message. "Unto you is born a Saviour," could be good tidings of great joy, while to the careless it would be either a matter of indifference, or to such like Herod, who lived in open sin, and violation of the law of God, it was a thing of fearful import.

I would now fain pass on to the other glorious subjects, contained in the text, namely,

2. The angel with the accompanying glory of the Lord;

3. The joyful message, brought from heaven by the angel to the shepherds;

4. The sign given them, by which they might find the new-born Saviour;

5. The heavenly anthem sung by the angelic host; and

Lastly, what the shepherds said and did afterwards. But I fear to become tedious, and therefore I will confine my thoughts to that simple question, Why those shepherds were so highly favored, and close my reflections with only a few more remarks.

What we have already ascertained of their character, though it is highly praiseworthy, and deserving of the favor of God, yet we must say, they had it in common with perhaps hundreds, nay thousands of God-fearing Jews, living at the same time, who like them lamented their own and their people's sins, like them took hold in faith of the promises, & like them looked anxiously for the coming of their long-expected Saviour. For I remember the seven thousand in Israel in the times of Elijah. (1 Kings 20, 18.) and cannot doubt, that God always had such a remnant of true worshippers ever

since. But why does God seem to prefer some of [these before] the others? Why did He vouchsafe to the shepherds, what He denied to the rest of true Israelites, who served Him as sincerely, and who waited for the fulfilment of His promises as earnestly, and as patiently as they? Is God partial? &c. &c.

Far be it from me, to have pursued this enquiry so long, and to that depth, merely for the gratification of an idle curiosity. God forbid! Tempted, as I have been with such thoughts and queries, others of my beloved brethren have been, and may still be likewise. If by the assisting grace of God I have been enabled to overcome such temptations, should I not use my best endeavors, to serve my brethren, who may be in similar difficulties, and to defend the dealings of my God with mankind?

To the honor and glory of God and to the present comfort of all, permit me then to show from the example of the shepherds and other declarations of the word of God.

1. That special and extra-ordinary favors of God are granted only to such, as are most deserving by their own acts of self-denial and devotion.

2. That even these favors are not for the special benefit of those only, who receive them, but for the benefit of others too, and involve always a special duty of the receivers.

3. That the very highest favors of God are within the reach of all, not one excepted.

When I recollect, that the angel, who appeared unto Cornelius (Acts 10.) stated himself as the reason of this favor, "Thy prayers and thine alms are come up for a memorial before God;"—I say, when I recollect this, methinks the first proposition just mentioned is proved, and I have reason to believe, that God saw something similar or rather superior in the shepherds. The word does not tell us any thing, but that they did *watch*.

Watching of itself is an act of self-denial, in as much as nature requires sleep,

and if we watch by night at the bedside of the sick, it is an act of self-denying charity. But why did the shepherds watch! Why did they not drive home their flocks, put them up securely in the stable, and take their rest in the bosom of their families? Would God have rewarded their watching with such high marks of his favor, if they had done it only for worldly and selfish purposes, as is the case with so many, who work and watch day and night, merely to scrape together more of this world's goods? No, no; we dare not think so ill of those shepherds. Why then did they watch?—I can think but of one reason. Suppose on the preceding day a man and a woman from Galilee had come to their house, and they were willing to receive them. But the woman was in such delicate circumstances, that she required a private room. This the poor shepherds had not to give, unless they would drive away their own wives and children from their home. Suppose then, in this difficulty they offered the only private room they had, the stable, for the accommodation of the strangers, and in order to accomplish this, they had themselves to abide in the fields with their flocks, supposing this let me ask, was not their watching one of the most sublime acts of charity and self-denial! And again,—in thus affording the first shelter (though unknown to them at the time) to the new-born Son of God and Saviour of the world, did they not deserve before all others that glorious reward of being informed of that fact, that Christ the Lord was born!—And since the King of kings took up his first abode under their roof, can we wonder still, why the most glorious servants of the Most High were sent to visit them in their lonely watch, and bring them the good tidings of great joy?

But I am asked, Whence do you take this supposition!—and I answer, From the very words of the angel, when he says so emphatically "Unto you" is born this day in the city of David a Saviour &c. and again, when he tells them the



sign, by which they might find him. Would the angel not have told them, in what stable they would find the heaven-born child, if there could have been a mistake. I leave this to the further reflection of the serious reader, and whatever he may think about it, let me not forget, that this is not a supposition, but a most solemn truth, attested by a multitude of divine testimonies, namely, Self must be denied, if we desire to obtain divine favors; Christ cannot be born in our hearts, so much like a stable, until self and animal passions are put out of the way. And oh! how I long for that glorious eternity, which will deliver me finally from all selfishness and sinfulness, which will unravel every mystery, and reveal to us, how much real good was done in this sinful world, of which no man knew, because it was done in secret, because it was not recorded in any book, except in that book of divine remembrance, which will be opened at the great day of judgment.

In the beginning I said, I would try to realize all, that the shepherds thought and said among themselves during their night-watch, and what they afterwards heard and saw and did. Now, after having become acquainted somewhat with the persons, their character and their circumstances, it will be comparatively an easy task.

It is now night;—that night, which should henceforth divide the time, (for ever since, the time that had passed before this night, is called the time BEFORE Christ, and the time that has passed since, is called the time AFTER Christ's birth; )—that wonderful night, which the shepherds would never forget, if they had lived a thousand years after, had broke in; that ever memorable night, in which the greatest act of divine love, the cause and fountain of all true joy of mankind on earth, should come to light, was come. The shepherds are at their posts, in the open fields *watching*. Methinks, they felt solemn, though they knew not, what was coming. They felt solemn,

though we should have been wrong in our supposition of the charitable and self-denying cause of their watching. The starry heavens above them, the stillness of the night around them, and their own serious inclination would have been sufficient causes to make them solemn. But there were still more causes for solemnity in the signs of the times, or in the events of the day, in which the shepherds then lived.

Thus they felt solemn,—but what was foremost & uppermost in their thoughts? This, in ordinary circumstances, and with ordinary, that is, worldly-minded people, it would be hard to tell. One might think of his horses and cattle, another of his fields and crops, another of his wife and children, &c. &c. But suppose a very extraordinary event takes place, which all are aware of, and which interests and concerns all, then we may know almost with certainty, that this event, at least for a while, occupies the thoughts of all;—is in the mouth of all. And do you ask, what was this event in the times of the shepherds? Luke informs us, saying “And it came to pass in those days, that there went out a decree from Cesar Augustus, that all the world, (particularly the Jews) should be taxed.”—“And all went to be taxed, every one into his own city.” And it is especially noted, that “this taxing was (the) first made.” Consequently it was a new and strange thing, and what is more, a burdensome and grievous thing to the Jews. Burdensome, because it required all to go to their native place in order to be taxed, and grievous, because if they had not known before, they found it out now, that they were under the power of the Romans, and had to submit to the decrees of heathen rulers. Should we wonder,—can we doubt, that this event, which had brought so many strangers to their village, that they could not all find proper accommodations, can we doubt, I say, that this event occupied also the thoughts of the shepherds during their watchful hours?



Methinks, for a while they sat and mused in silence over this sign of the times, but "out of the abundance of the heart the mouth speaketh." They began to converse on this weighty and all-absorbing subject. But how?—Did they talk treason against the powers that be, and consult with each other about the best way of resisting this decree of Cesar?—No, no; it is next to impossible for men of their mind and character, to do so. They had learnt a different lesson from their sheep, which are not able even of defending themselves against the wolf; much less of attacking him. They look to some higher power, to their shepherd, to protect and defend them. So the shepherds. They looked to their great Shepherd. They said with David and Zacharias, "The Lord is our Shepherd," who will in due time "grant unto us, that we, being delivered out of the hand of our enemies, might serve him without fear, in holiness and righteousness before Him, all the days of our lives."

Yes, methinks, we cannot be wrong in supposing, that they conversed during their vigils about God and His word, about their own and their people's sins, which had thus brought them under the power of their enemies, and about that Saviour, which was promised unto them. Was not this very decree of Cesar a sign unto them, that the Messiah would soon come? Did not their father Jacob prophesy that "the sceptre shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh come; and unto him shall the gathering of the people be?" Had not indeed the sceptre departed from Judah, since Romans ruled the Jews with their iron sceptre? True, there was yet a King in Jerusalem, whose name was Herod, but he was a usurper, not of Judah or Israel, but an Edomite, a stranger too, a cruel tyrant, and at the same time a mere tool of the Roman Cesar, to whose decree he had humbly to submit, and consequently

was only a king in name. Yes, the sceptre had departed from Judah indeed.

Thus, they conversed about this and other lamentable signs of the times, proving the downfall of Israel's glory; about the word and promises of God, and their fulfilment. And the signs of the times, and the word of God concurred not only to make them sad on reflecting the low condition of their land and nation, but also to inspire them with hope, that the Lord would certainly and speedily fulfill his promises of deliverance. Yes, said they, Shiloh must now come soon, the Messiah must be near indeed. But will we know him, when he comes? they asked one another. That was the great object of their heart, to know the Saviour, whenever and however he should be revealed. That they feared most of all, to be deprived from the great benefit and consolation of knowing and submitting to this Saviour. They concluded therefore, methinks, to ask of God that great favor, and to unite in *Prayer*.

Yes, no doubt they *prayed*. The word says only, they kept watch. But is not elsewhere in the same word so frequently repeated, that watching and prayer goes hand in hand? And should we put asunder, what God has thus so often joined? Did God ever grant special favors,—without prayer;—without earnest, fervent prayer? Could the shepherds be God-fearing men, watching in a solemn mood, contemplating the signs of the times, and the word and promises of the Lord, and not feel disposed, nay strongly urged to prayer?—No, I cannot but think, that the shepherds did not only watch, but that they did *pray* too. They prayed with one accord, not for this or that earthly blessing, but for one thing only, that they might know their Saviour, whenever he should come.

And their prayer was heard in heaven; it came up for a memorial before God. Methinks, while they yet prayed, prostrate on the ground upon their knees

and their eyes closed to all external objects,—the event, for which they prayed, came to pass. Yes, methinks, while they were yet praying, the news, the glorious news spread through all the heavens of heaven, and there was joy, great joy, greater than ever in heaven, since the world began. Why?—Because the angelic hosts had just now learnt what had been done in behalf of a fallen, sinful world;—*that God so loved this world of sin and misery, as to give His only-begotten Son, that glorious being, whom they, the angels, had ever worshipped as the appointed heir of all things, by whom also the worlds were made,—as the brightness of the divine glory, and the express image of his essence,* (according to the sacred text, with which the german translation corresponds better in this instance, than the english;)—*as him, who was upholding all things by the word of his power; yea, as God over all blessed for ever, as the true God and eternal life, who sat on the right hand of the throne of the Majesty in the heavens;—but who was now born in the fashion of sinful man, or was made flesh, in order to save a ruined world.*

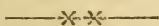
So great was the joy in heaven on this greatest of all events, that had ever come to pass, that even the heavens could not contain it all. The angels longed to communicate the glorious news and their great joy to other worlds. They all stood ready, full to overflowing with joy, to do God's bidding. They would be willing, to rouse all the world with the joyful news, *THAT A SAVIOUR IS BORN, THIS DAY, WHICH IS CHRIST THE LORD, the JEHOVAH, THE I AM THAT I AM* himself. Methinks all, ALL offered their services at the throne of Majesty for this glorious mission of love and joy, and soon the divine mandate came to them, *GO*, but not into all the worlds, which I have created. Go to that benighted world, in which my beloved Son has taken up now his abode! But do not go into heathen lands, nor among idolatrous na-

tions, who do not know Me nor My word! Go to the land, which I gave to the people, that have my law, that know my word, and that I chose to serve me until now! Go to the land of Judea, but even there do not publish the good news to all! It would be dreadful news to some, and there are even such among my people, who would seek the young child, even my own Son, not to worship him, not to receive him with joy, but to *destroy* him. Only go—thus was their commission restricted—only go to the shepherds of Bethlehem, that watch their flock in the field by night, for they are worthy. They have asked, and they shall receive. They are poor in the spirit, and this favor will not make them proud. They will not think of making their name great, but they will greatly magnify my name. They have mourned, and they shall be comforted, yea rejoice with an exceeding great joy. They are hungering & thirsting after righteousness, & they shall be filled. They are pure in heart, therefore let them see my glory. Go thou, was the command to one of the angels near the throne, and take your ten thousand fellow-servants along with you, and let my glory surround and accompany you, and bring unto these shepherds the glorious news of great joy, that their Saviour is come already, is born to-day. They will tell it to others, and in due time this Gospel shall be preached to every creature,—shepherds for this purpose shall not be wanting,—that at the name of Jesus every knee should bow of those in heaven, and of those in earth, and those under the earth; and that every tongue should confess, that Jesus Christ is Lord, to my own honor and glory.

Thus the angels were charged, methinks, and lo! the crystal gates of heaven flew wide open, and the angelic host came forth in their bright array, while the shepherds still prayed.— —

Here permit me to stop, and accept of these simple thoughts as my humble Christmas-gift. May the spirit of God

apply the truth contained therein to every reader for his present comfort and his everlasting salvation. For this purpose let me ask myself, and each reader ask himself. How near alike those humble shepherds am I? How near am I prepared for the Saviour's second coming? Am I watching, as I found, the shepherds did?—Perhaps, what is yet to be considered, will appear in the next number. Till then, farewell, dear reader. And finally—Pardon me, my God, what is amiss, for that only is mine, and bless, what is according to thy Gospel, for that and all the glory is thine for ever and ever.



#### On 2 PETER 1, 3. 4.

Communicated by a brother in Virginia.

*“According as his divine power hath given unto us all things that pertain unto life and godliness, through the knowledge of him that has called us to glory and virtue: whereby are given unto us exceeding great and precious promises: that by these ye might be partakers of the divine nature, having escaped the corruption that is in the world through lust.”*

Dear brother, it is with a deep concern that I have for you in the publication of the Gospel-Visiter, that I a weak brother drop a line, as I take the Visiter myself, and am so far well pleased with its contents.

It is perceived that the people expect more from the Brethren in this Visiter, than from other writers, So I feel interested for you brethren, that your labors may be blessed, that it may be the means of awakening some to their best interests, while at the same time it may be of service to the brethren scattered to and fro in the earth.

My object is to prevail with you to write something from the above text of the great apostle Peter, if I do not seem burdensome to you.

The apostle says, Precious promises.—The being made partakers of the divine nature, &c. are subjects, that I never

heard treated upon by any person. And I think they are worthy of a great deal of labor.

As I have seen pretended Christians, who even boast of the spirit, when they were persecuted, they would retaliate and avenge themselves, and think, they were doing God service.—O mistaken man! What is the divine nature? Hear our blessed Saviour on mount Calvary. “Father, forgive them. for they know not what they do.” And again, “If any man smite thee on thy right cheek, turn to him the other also.” O how different from our own nature! Is it not to be desired to be made partakers of the divine nature? Then we can be buffeted, spit upon & smitten and not even feel resentment.

Then, and not till then, are we properly the sheep of his fold. The sheep has not the disposition, nor is he in any way inclined to combat with the wolf. They are altogether inoffensive and harmless, and will not follow strangers; but are easily led out and in by their shepherd.

The divine nature. O how desirable! And I am encouraged by the apostle that it is attainable. No wonder then the apostle calls it a precious promise. So the Saviour in the book of Revelation to the church of Laodicea, who were luke warm. He saith, I counsel thee to buy of me gold, tried in the fire that thou mayest be rich, &c. Here is a precious treasure whom the Saviour or Spirit says, “I counsel thee to buy of me.” But how can we buy, or where have we an equivalent to barter for this precious treasure! Methinks the Saviour wants us to crucify or give up our own nature by denying ourselves and taking the cross and yielding obedience to his Gospel, and then we have the promise of being made partakers of the (gold) divine nature.

To speak of gold naturally, if it be pure, to hold it up before our face, we clearly behold our image in it. So if we are made partakers of the divine na-



ture or if we have got possession of the gold, which I think means the same thing, when our blessed Saviour looks from heaven on his people, he sees his own image in them.

But the present aspect of things reveals a different picture. Almost every person professes Christianity and a great part of them too, are hardly natural men. We cannot tell them from the Non-professor. No wonder our Saviour says, "Take heed that no man deceive you;" and again, "He that hath an ear to hear let him hear &c." The present state of Christendom makes me sorry when I look into the Gospel-Mirror, which presents every thing in its true colors.

O that all men would become more concerned about their present and eternal welfare!

Dear brother if I could be in any way of any service to you, I would willingly do it. But I am young and ignorant, & have much to learn yet, so you must excuse me for troubling you with my weakness. I so much desire that your press may do good in advancing the truth, that if I could communicate any thing to you that would help to build up, I should readily do it.

My wish is that God and his Spirit will direct you in all your labors. And Grace be with you.

(Right welcome you are, dear brother, to our columns, and we wish from our hearts, that many more of our beloved brethren would be stirred up to take an active interest in the "Visiter" like you. May the Lord bless you.)

### CORRESPONDENCE.

Letters received from October 15 to November 15. From Canfield, O. on business. Floyd co. Va. communication. (It shall appear.) Miami co. O. with pay for 8 subscribers. Tuscarawas co. O. with 2 do. Kosciusko co. Inda. on business. Clarion co. Pa. do. Marion co. Missouri. (with pay for 1 subscriber.) New York city, on business. Enrope, two private letters. Jennings co. Inda. 1 subscriber, not paid. Johnstown, Pa. Communication.

Accident, Md. with pay for 5 subscribers. Macoupin, Ill. do. 2, and communication. Miami co. O. subscriber, but not paid. Somerset co. Pa. Communication, (Under consideration, whether it is proper for our columns, though we agree in the main with our youthful correspondent.) Lafayette, Inda. with subscribers for "Needs works" in German. Greene co. Pa. (Shall be attended to.)

### Two Extracts of letters concerning the "VISITER."

#### Nro. 1.

Dear brother. The numbers of the Visiter are truly welcome to us. The piece headed "Evidence of Christianity" is worth to me half what the paper costs me. The Visiter is here with us (there are upwards of 20 subscribers) extensively read in the church and out of the church, by old and young, male & female. Therefore it ought to contain a variety of matter, a portion of meat, duly seasoned, for every one. I think if only one brother in every congregation could be stirred up to take the matter in hand, and reason the case with the members,—the number of your subscribers might be doubled, if not trebled. Below I give you the names of some new subscribers &c.

(Notwithstanding we receive weekly letters, expressing favorable opinions concerning the Visiter like the above, yet we must say, that we feel the want of some more such active agents, as we have in this and a few other correspondents. The number of our subscribers is yet below Four hundred, and while other printers would not begin such an undertaking with less than five hundred, we have thus far gone on, and shall go on in justice to our actual subscribers & in hope. Will not some take the hint of our brother, and now try to enlarge our list of paying subscribers, so that we may be enabled to enlarge the Visiter too?? ED.)

#### Nro. 2.

[The following is of a different character, and we are glad to say, it is the only one of its kind we received since the Visiter has made his appearance.—It stands solitary and alone. We give it, without note or comment, to the discerning reader.]

Dear brother. I have received the first six numbers of the Gospel-Visiter. As you have sent them without my request, I had supposed for an introduction. But in your apology in number 3. you inform all such that "according to the usages of the children of this world," unless you are notified, we will be held as subscribers, and eventually have to pay as such. Therefore I will occupy the station of the harmless dove, and say, I wish not to have the Visiter any longer. Bear me in love, dear brother; were I not in impoverished circumstances, I should for your gratification have kept the paper for a year. Likewise not having been favorable to its publication, and seeing no necessity for such an issue and in the mean while not having made any discovery to change my opinion, therefore I adopt this my asserted position. Permit me to say, that in my vicinity of the brotherhood there are many brethren and sisters, that coincide with me, &c.

✂ We have been sending the Visiter from the beginning to a number of brethren, whose address we had, and of whom we hoped, they would bid him welcome, and assist us in its circulation, or if not favorable, they would inform us thereof. This last was done in one or two instances; a good many however have been friendly, and sent us lists of subscribers, but of many we never heard a word.

Still we continued to send, until October. The above letter and other circumstances caused us to stop sending to any but paying subscribers, as we cannot afford with our small subscription to send several hundred copies every month of a work, that costs us a great deal of labor in body and mind, besides the heavy expenses for hands and materials, and at last to get nothing but such a harmless letter as the above. We repeat, we cannot afford this, and therefore hope no one will take offence at our stopping to send the Visiter. If a person is really poor in his outward circumstances, and yet desirous of having the Visiter, he may obtain it, by getting ten subscribers, free of costs except the trifle of postage. Nay, we will do more; to any church that hath sent or will sent pay for 10 subscribers, if we are ap-

prised of the fact of a poor brother wishing also for the Visiter, we will send one for him gratis. But remember, we must all like the children of this world pay for what we buy, sell for money what we have to spare, and labor with our own hands, that we may have what we need, and also something to spare to the poor. Perhaps some have been waiting for opportunities, to send us word or pay. To those we would say, ~~of~~ the best opportunity, and always at hand, is the mail. So far as we know all the money sent us by mail, has come safe. Send at once, then there is no need of keeping a long list of accounts, nor any need of that disagreeable task of dunning delinquent subscribers.

We will only add, that as soon as our subscribers amount to Five hundred, the Visiter shall be enlarged, and if our correspondents continue to favor us, we shall try to fill its columns all with original matter.

### NEW QUERIES.

1. What are thy views on the subject of the Millennium, and in particular on the point, whether Christ during that period will dwell and rule with the saints on earth or not? And what is that camp of the saints and the beloved city, which will be compassed about by Gog and Magog? Rev. 20, 9.

2. Why do brethren so often refer to the councils of the Old Brethren, and not altogether and alone to the Gospel? Why do we so often hear expressions like this, Such is the order of the Old Brethren &c.?

3. Is it right for brethren to hold fellowship with other denominations, that is to say, to pray in their meetings &c. in as much as we are commanded not to bid them "God speed!"

4. Is there any ground in the Gospel for holding secret council in the church, not admitting any but members to the same, in as much as we are sometimes accused of having a kind of Free masonry among us?

(The above queries had been sent in at different times and from different persons, but had been mis-laid partly, hence their late appearance.)

*Communicated.*

Answer to letter from Maryland.

(See October number page 106-107.)

After I had read your letter, my dear but unknown brother, I felt impressed with a desire to answer you, and so I sat down at once to give you the sentiments of my heart in love. In the first place let me tell you that I was much pleased with the tenor, the subjects and the contents of your letter, and that I agree with you on the main point of the same, that is, I am in favor of small love-feasts, if they can be had. I believe, when our brethren began to hold love-feasts in this country, they were all comparatively small. I take this for granted from the fact we have experienced in our own state (of Ohio.) It is scarcely 50 years, since brethren began to settle in this then wild country. The churches were at first small, and the population in general sparse. Love-feasts would then be held in an upper room, which we cannot now think large enough for an ordinary meeting. But times changed; the churches became large and numerous, and the population increased, that love-feasts could not be held any longer public in any but the very largest buildings, such as barns, without even then accommodating all the spectators under their roof. This brought our brethren here in the West to reflect in a similar manner upon the subject, as you have done in your letter, and already in the year 1828. more than twenty years ago they laid before their old brethren from the East at a general council meeting, held in the Miami Valley, the question: Whether we might not hold small love-feasts! It was then answered in the affirmative, and we have had small and large love-feasts, just as each church in every instance concluded. But our dear old brethren gave us a few cautions, which, experience has taught us, are very necessary to be attended to. The first caution was, that at least one ordained brother should be present. The second was, that it should be held at the

right time and in the proper order. And the last caution was, to be careful, that none of the members should be offended or grieved thereby. As I was not present at that general council, I cannot give you the reasons, which our old brethren no doubt stated for every one of these cautions; but if required, I should be willing to give those reasons, which experience has taught us since. But no more at present. In the bonds of the Gospel yours.

Floyd co. Va. Sept. 18, 1851.

Received October 20.

Beloved brother in Christ.

We the committee sent by the Annual Meeting of Pentecost last to assist the brethren in East Tennessee to settle the difficulties existing amongst them, having been with them and doing all that could be done or that was necessary to do, and being this far on our way home, and having leisure this evening; concluded to write a few lines to you to let you know how we found them and how we left them &c.

As respects the affairs of this life we found them generally in good health & wellbeing except one family which was much distressed, on account of the death of a son about the age of 21 years, a promising youth, and the extreme illness of another, younger than the former.

The members were glad to see us and received us with the highest marks of love and kindness and this the more on account of the hope entertained of the speedy adjustment of the difficulties into which they had fallen. The state of things was truly lamentable. So much had they gotten confused, that they hardly knew how to proceed. They had council after council and nothing permanently effected. They had not been able to commune for 2 years. However those members who had withdrawn from the church, had been again received into the church as private members. But debarred from exercising in their office, on account of which a large majority of the members were dissatisfied, and were



not permitted by those who had the oversight of the church, to lay it before the church, for them to decide.

We arrived in Tennessee on the 5th inst. and as it happened they had a church meeting appointed on the 6th. when the majority of the members was present when according to our instructions, the matter was laid before the church, that is, Whether those brethren should or should not be restored to their office, when it was decided in their favor by a vote of 41 to 6, and they were received joyfully. The meeting was then adjourned till Monday the 8th when we went into a critical examination of the whole church in order to find, if possible, where the fault lay, and we found that the cause was principally in the Elder brother, on account of him exercising undue and unnecessary authority over the body. So the case was again laid before the church whether they were willing he should continue to rule over them in his office, or whether he should be reduced to a level with the other ministering brethren, and the result was that he was suspended from his office by a voice of 50 to 7 and in this situation we left them to all appearance well satisfied, even the old brother expressed himself altogether satisfied with the decision. So we think the prospect is now good for peace, at least they had, before we left, made arrangements for two communion-meetings, in that district.

And now our dear brother we must inform you that we were not only a little surprised, and mortified when we arrived in Tennessee to find there the Gospel Visiter for August containing a private letter from a brother in Tennessee, containing a statement of the affair of that arm of the church, which never was intended by the author to be published, and which was well calculated to inflame the difficulties already existing, and we have reason to believe, had we not been there and making every effort to reconcile the matter, and strongly persuade

them not to pay any attention to it, that it would have been productive of bad consequences. It seems to us that we should be very careful that we do not thus expose our brethren unnecessarily, and we should here take the liberty to advise you, in future to be a little more careful, and always to avoid publishing any controversial matter of any character whatever, so that the Visiter shall the more appear what its name purports, a Gospel-Visiter, a messenger of peace, and not the means of strife.

In conclusion we would only say, that we wish you to receive this in the spirit of love and forbearance, and if not too much contrary to your feelings, to give this letter a place in the Gospel-Visiter. Nothing more &c.

(The above letter we have inserted, according to request, in full, and we feel grateful for the well-meant advice given us therein. An acknowledgement of our mistake was in print, we believe, ere this letter came to hand. See October Number page 108. If we have given offence by publishing the letter alluded to in the foregoing, we are truly sorry, & ask the forgiveness of all, & if this should not be satisfactory enough, we wish to be informed of it. Before God, who knows our heart with all its intentions and purposes, we believe to stand acquitted in this case.

This might be thought sufficient on our part; but justice to ourselves, and love to our brethren in Tennessee requires in our view a little more. At the time, when said letter was published, we intended to add a few words by way of an apology, stating our object and motive in giving it publicity. But it so happened, that said letter filled the last form so completely, as to preclude any addition. So we let it pass, but feel it our duty now to state, that so far from wishing wantonly to expose our dear Tennessee brethren to the public, we were careful, to avoid names, excepting the state. Our object was simply this. Such temptations and difficulties, as described in said letter, do not only occur in Tennessee, but with us in Ohio and elsewhere also. If the tempter can possibly bring the leaders of the flock at variance with each other, he will do it. In this way, as a warning to others, I thought

your letter might do a great deal of good, and it will do good, if our beloved brethren, who are similarly tempted, will pay due attention to it. And what real harm could it do in Tennessee? If our beloved brethren there found some wrong or false statements in the letter, which ought to be corrected, certainly our columns would have been open for the correction. So we thought then, but that the publication of a private letter would perhaps bring the author and others even without having any name mentioned, into difficulties, was not sufficiently considered by us, and we repeat, we are sorry for it, and ask forgiveness. We wish this to be read in the church or churches, where offence was taken against us, and as we said above, if they are not yet satisfied with us, or if they were, we should like to know.

We might have yet a good deal to say in answer to the foregoing letter, but we will forbear, and throw the mantle of love over all.)

[With pleasure we communicate the following letter to our readers. It proves the increasing interest our brethren take in the welfare of the Visiter.]

From Maryland.

Dear brother & fellow-servant in the Lord; After a long delay, I take up my pen to write a few lines to you, informing you that we are still on mercy's side of our graves, in the enjoyment of reasonable health and many other blessings,—and for which we have daily cause to render a tribute of gratitude to God our Heavenly Father, who is the giver of every good & perfect gift.

I acknowledge the receipt of the Gospel-Visiter, have examined its contents, and I am now soliciting subscribers. I shall be able (I hope) to forward a number of subscribers to "the Gospel Visiter: hoping it will be able to sustain itself in the estimation of its readers, and afford a medium for communication to all who may feel a desire to improve the opportunity.

Had I been personally consulted, I should have suggested a few things to the publisher, and among others, the propriety of filling its columns as much as possible with original matter. This cater-

ing from the writings of others is objectionable, for various reasons. The names of the brethren are, (as I think with prudence,) withheld from being annexed to the articles which come from their pens. And it is thought that the names of all others should be excluded (at least,) if not their productions. And again if the brethren cannot write original matter sufficient to fill up its columns, I would advice delaying the publication, until this could be done. Hence, the publisher will ask the question, how can we effect this? In answer to which, I would simply reply as follows: let it be understood that 12 numbers are to constitute a volume. And if there be not original matter sufficient to fill up a number, defer its publication till there can be a sufficiency had, and that without paying any particular respect to the month or months. This course would induce the brethren who feel favorable, and who are competent to write, to be more diligent in furnishing communications, and would remove the objection above stated, and give the paper a character which would recommend it to all concerned. I give this, as my sanguine opinions, and I am therefore ready to conclude,—that by the course suggested, the writing talent would become employed, the paper would be read with interest, would be enquired for, and thus find its way to the abode of many, who otherwise might remain ignorant of its existence, &c.

Dear brother, the responsibility you have assumed, is a heavy one; but if your motive is pure, God will impart his blessing, whilst the glory shall be His.

Should you adopt a course somewhat similar to the one above proposed. I would be willing to contribute my mite towards the matter, by trying my pen on some of the subjects that may present themselves to my mind as being necessary for discussion, &c.

— — May the grace of our Lord Jesus Christ be with you and yours. Amen.



## SELECTED FOR THE YOUNG.

*The Sentence.*

It is very hard when a person has done wrong, to feel sorry for it, and to confess it, and ask to be forgiven.

*Some excuse is almost always made.* The command to do, or not to do, a particular thing, was *forgotten*. It was not supposed to mean *exactly so*. The offender *did not intend* to do just as he did. It turned out to be *much worse* than was expected. There was a *mistake* about it. A companion said there could be *no harm in it*. He led the way, and did it *more than half himself*. It never would have been thought of, if the *temptation* had not been presented.

Just so Adam and Eve began to make excuses, when God called them out from their hiding place, and they came and stood trembling before him.

"Hast thou eaten," said he to Adam, "of the tree, whereof I commanded thee—that thou shouldest not eat?"

"The woman whom thou gavest to be with me, she gave me of the tree, and I did eat." This was Adam's reply. He was unwilling frankly and humbly to confess his guilt. He was ready, if possible, to make some excuse for it. He tried to throw the blame on Eve; as if he could not avoid doing as she urged him to do, and could not refuse to accept the forbidden fruit from her hand.

God then inquired of Eve; "what is this that thou hast done?"—She too was ready with an excuse. "The serpent beguiled me," or told me pleasant and deceitful things about the fruit, which led me, almost without thinking of what I did, to pluck it, "and I did eat."

O! how much better it would have been for both to have cast themselves at the feet of their heavenly Father, and, in the deepest self-abasement, with a heart-felt sorrow for their sin, to have confessed it, and besought his forgiveness.

And so it is now. If you try, as Adam and Eve did, to find out excuses for the sins which you have committed against God, it will only make it all so much the worse. Your heart will grow harder in sin. You will begin to think less of the evil of sin. You will regard less and less the danger and guilt of sin. You will keep on sinning, wandering farther and farther from God, increasing his displeasure against you, and making the punishment for your sins greater and greater.

But if you confess your sins to God, and feel truly sorry for them, and trust in Jesus Christ, God has promised to forgive your sins. "He that covereth his sins shall not prosper; but whoso confesseth and forsaketh them shall have mercy."

How sad must have been the anxious suspense of Adam and Eve, as they stood, still trembling before their offended Maker, waiting to know what would be the result of their disobedience. Thus they stood till the malicious being who tempted them, had first received the sentence to be passed upon him.

*The curse of God was denounced against him.* You can read it in the 3d chapter of Genesis. One part of it is full of interest to you, and me, and all mankind;—*The seed of the woman shall bruise the head of the serpent.*

By the seed of the woman is meant some one of the descendants of Eve. She was to have children, and these again would have children, and these again would have children, and so on. All these would be the descendants of Eve, or her seed. Now God declared that *one of these descendants* should bruise the head of the serpent.

Poisonous snakes, you know, are sometimes found in the fields and roads, and the men and boys who see them, often take a large stick, or stone and beat them on the head till they are killed.

Now as Satan had taken the form of a serpent when he tempted Eve,—to bruise the head of that serpent would mean, to bruise the head of Satan,—that is, to weaken and destroy his power, so that he could do no more harm. For you know Satan has done, and is still doing a great deal of evil in the world. In some way which we cannot understand God has permitted him to tempt many persons to sin, as he did Eve. You must remember, however, that this is no more an excuse for their sinning than it was for hers. God will give every one who looks to him for it in sincere prayer, and with faith in Christ—strength to resist Satan and to overcome all his temptations.

From among the descendants of Eve a person would appear who should weaken, and finally destroy the power of Satan. And that person has come. It is the Lord Jesus Christ, the Son of God. As a man, he is one of the descendants of Eve. Mary, you know, was his mother. And if you go back to her father and mother, and to their father and mother, and so on, you will at last get back to Adam—



the mother, as she is called, of all mankind.

It was four thousand years before Christ was born when God pronounced the curse upon Satan in Eden, and declared that the seed of the woman should bruise his head. This has wonderfully come to pass.

Satan has been trying, ever since he tempted Eve, to lead men to become the enemies of God; and those who listen to his temptations, and are wicked like him, the Bible calls *his children*.

Jesus Christ came into the world to lead men to love God, and to love each other—to obey God, and do each other good. Satan, therefore, hates and opposes Christ. But Christ is almighty. He has already *bruised the serpent's head*. He has greatly weakened, and he will at last utterly destroy the power of Satan.

While on earth, you remember how he overcame the temptations of Satan, and how he cast out devils, and gave his disciples power to cast them out. He once said that he saw "Satan as lightning fall from heaven;" probably meaning by this that the time had come for the great downfall of Satan's power to do evil.

The Bible tells us, that it was thus to destroy the power of Satan that Christ came into the world: "For this purpose the Son of God was manifested, that he might destroy the works of the devil." And when he died on the cross, then it was that Satan and all the wicked angels felt that they were indeed overcome. Then Christ was a complete Conqueror over them. He may permit them, for wise reasons, to do some more evil in the world. But they can do nothing without his permission, and at last they will be shut up forever in their dismal prison-house, never again to leave it, or disturb the peace of God's government over his obedient creatures.

I have said thus much about Satan, my young friend, because *he may tempt you*. He may lead you to have wicked thoughts and desires; and I wish you to know *where* you must look for strength to overcome them. Look to Jesus Christ, *the seed of the woman, who was to bruise the serpent's head*. If you look to him for *this strength*, and trust in him, he will give it to you, & the "God of peace shall bruise Satan under your feet." Remember that Christ has completely conquered this great enemy of all good, and that *he can enable you to conquer him also*.

*In the strength of Jesus Christ, "resist the devil and he will flee from you."*

After pronouncing the curse upon Satan, God addressed Adam and Eve, and passed sentence upon them also. How sad and guilty they must have felt while receiving it!

He told Eve that she should have much pain & suffering, and Adam that he also should suffer great sorrow. On account of his sin, the whole earth would be cursed. It would begin to bring forth thorns and thistles. A great change would take place. Things would look very different from what they had done in Eden. Adam and Eve must soon leave that delightful spot never to return. Adam must labor and toil hard to raise his food from the ground by digging and cultivating it. And, at last, they must both die, and their bodies be mingled with the dust.

Sin was the cause of these evils to Adam and Eve;—and look round, and see how much pain and sorrow, and trouble sin still causes.

The sentence of death has passed upon all men, for that all have sinned. *You suffer because you are a sinner*. If you live, you will have, like Adam and Eve, to meet with pain, and trouble. And, at last, you will die. God says to you, as he did to Adam; "dust thou art, and unto dust shalt thou return."

Think of the evil of sin. It was a great evil in Adam and Eve. It is a great evil in you. It is a great evil, because it is committed against God. Whenever you have sinned, *you have made this evil greater*. Ought you not to repent—will you not repent of all your sins, and go to Christ, and trust in him, and love him, and obey his commands.

After passing sentence upon Adam and Eve, God drove them out of Eden. This part of their punishment they must have felt very severely. They knew that they never would be permitted to return, and enjoy again its pleasant walks and shades, and breathe its pure and fragrant air, and eat its delicious fruits. Here they had felt safe under the protection of their Almighty Friend. He had visited them and conversed with them, as we have every reason to believe, teaching them what it was important and useful for them to know. They had been happy in loving and obeying him, and in loving and doing good to each other. All their wants had been satisfied, and if they had only been con-

tented and obedient, this delightful garden, with all its pure and holy pleasures, would still have been their home. What a painful thought that they were now to lose this home, and to go forth to endure suffering, and toil, and sorrow, and death, in a world cursed and changed on account of their sin!

Unhappy Adam and Eve! what must have been the anguish of their souls, as they took their last parting look of Eden.

But there is a brighter and more beautiful, a happier and lovelier place than Eden was. It is Heaven, the Paradise of God. There is no sin there, and no temptation to sin;—no pain, or sickness;—no trouble or sorrow. All is holiness and peace. All is perfect happiness. There is no fear of a change. The joys of heaven will be eternal. Its inhabitants will be improving constantly in knowledge, in goodness, and in happiness. Their delight will consist in learning more of God and of Jesus Christ; in loving and serving them; and in rejoicing to do good to all around them. What were the delicious fruits, the fragrant air, and all the pleasure of the garden in which Adam and Eve lived, in comparison with the joys of the Heavenly Paradise! How wretched were Adam and Eve in being cast out from Eden! How will *you* feel, should *you* be so unhappy as to be shut out for ever from the Eden above!

You need not be. There is a *sure way*, in which you can gain admittance there, never to be cast out. Jesus Christ is that way. He died on the cross that the way to Heaven might be opened for you. He is ready and waiting to take you by the hand, and lead you into this way. Will you go to him?

Will you go to this kind and compassionate Savior? He loved you so much—yes, *you* who are reading this book,—that he came down from Heaven and died on the cross on purpose to save you, if you will not wickedly reject his great salvation. Will you any longer delay to go to him?

Go to Christ, feeling as a sick and almost dying man does, when he looks to the physician, whose skill has saved others, and who he believes can yet rescue him from death.

Go to Christ, feeling as Peter did, when he was sinking in the waters, and was near drowning, and felt that he had no strength in himself, and cried out "Lord, save me, or I perish."

Go to Christ, feeling as the repenting publican did, when he "smote upon his breast, saying, God be merciful to me a sinner."

Go to Christ, feeling that *you are indeed a sinner*, and that the law of God justly sentences you to punishment, as it did Adam and Eve.

Go to Christ, feeling that lost in yourself, without any goodness, and without any strength of your own, you come to be saved by him, and to receive this salvation as a free gift which you do not at all deserve.

Go thus to Christ, looking up to God, and beseeching him to give you his Holy Spirit *to aid you in doing it*. He has said, "Ask, and ye shall receive; seek, and ye shall find; knock and it shall be opened unto you." "Him that cometh to me I will in no wise cast out."

\* \* \*

Communicated.

As there cannot be a general providence without a special one, so there cannot be a general design in the Christian Institution without a specific design in every part of it. Now as the whole universe is but one grand system of designs terminating in one grand result, so the Christian Institution is one great system of means and ends terminating in one grand consummation—the supreme glory of its author in the purity and happiness of his intelligent and moral offspring. The Gospel is a system of redemption—a deliverance of its subjects from ignorance, guilt, and bondage. It contemplates a new creation—a transformation of man in body, soul, and spirit. It is, therefore a great system of physical, moral, and spiritual means and ends. Hence its doctrine, its precepts, and its promises are but developments of a remedial system, originating in the benevolence of God, guided by his wisdom and perfected by his power. This scheme of mercy has its parts, and each of these parts has its own peculiar object.

Faith is not a substitute for repentance, holiness, or righteousness, but a means to these ends. As a means it is indeed indispensable to every one of them. Prayer reading or hearing and meditation are means of sanctification. But any one of these, without the other would be incomplete, and incompetent to the end proposed. So of all the positive institutions of the Christian system.

Not one of them can be dispensed with by any one who desires the perfection of the Christian state and character.





## POETRY.

## A CHRISTMAS HYMN.

O how wondrous is the story  
Of our blest Redeemer's birth;  
See, the mighty Lord of glory  
Leaves his heaven to visit earth.

Hear with transport, every creature,  
Hear the gospel's joyful sound:  
Christ appears in human nature,  
In our sinful world is found!

Comes to pardon our transgression,  
Like a cloud our sins to blot;  
Comes to his own favored nation,  
But his own receive him not.

If the angels who attended  
To declare the Savior's birth,  
Who from heav'n with songs descended,  
To proclaim good will on earth;

If, in pity to our blindness,  
They had brought the pardon needed;  
Still, Jehovah's wondrous kindness!  
Had our warmest hopes exceeded.

If some prophet had been sent  
With salvations joyful news,  
Who that heard the blest event  
Could their warmest love refuse?

But 'twas He to whom in heaven  
Hallelujahs never cease;  
He, the mighty God, was given—  
Given to us a prince of peace.

None but he who did create us,  
Could redeem from sin and hell;  
None but he could reinstate us  
In the rank from which we fell.

Had he come, the glorious stranger,  
Decked with all the world calls great  
Had he lived in pomp and grandeur,  
Crowned with more than royal state.

Still, our tongues, with praise o'erflowing,  
On such boundless love would dwell  
Still, our hearts, with rapture glowing,  
Speak what words could never tell.

But what wonder should it raise,  
Thus our lowest state to borrow!  
O the high mysterious ways—  
God's own Son a child of sorrow!

'Twas to bring us endless pleasure,  
He our suffering nature bore;  
'Twas to give us heavenly treasure,  
He was willing to be poor.

Come, ye rich, survey the stable  
Where your infant Saviour lies;  
From your full, o'erflowing table,  
Send the hungry good supplies.

Boast not your ennobled stations,  
Boast not that you're highly fed;  
Jesus, hear it all ye nations,  
Had not where to lay his head.

Learn of me, thus cries the Saviour,  
If my kingdom you'd inherit:  
Sinner, quit your proud behavior;  
Learn my meek and lowly spirit.

Come, ye servants, see your station  
Free from all reproach and shame;  
He who purchased your salvation,  
Bore a servant's humble name.

Come, ye poor, some comfort gather,  
Faint not in the race you run;  
Hard the lot your gracious father  
Gave his dear, his only Son.

Think, that if your humble stations  
Less of worldly food bestow,  
You escape those strong temptations  
Which from wealth and grandeur flow.

See, your Saviour is ascended;  
See, he looks with pity down:  
Trust him, all will soon be mended;  
Bear his cross, you'll share his crown.



# THE MONTHLY GOSPEL - VISITER.

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## NEW-YEAR'S-THOUGHTS.

Being a continuation of CHRISTMAS-THOUGHTS (in last number) on LUKE 2, 8—21. [By a brother.]

"Therefore if any man be in Christ, he is a new creature; old things are passed away; behold, all things are become new." 2Cor. 5, 17.

Once more, oh my soul, enter the closet of solemn meditation. It is night again. The last day of the old year is past, never to return; the beginning of a new year is at hand. Only twelve short months since, that what we just now called the old year, was the New-year, and twelve other such short months will make the coming New-year old. Thus time rolls on. Day after day, week after week, month after month, and year after year become old, and pass away, and our short lives with them. As in a few short hours this present old year will expire, so in a few short years,—perhaps in a few months or weeks, days or even hours too I will have to die, and give an account of my stewardship. Solemn thought! Am I prepared for this change?—The word of God tells me, I am not, unless I am in Christ, and a new creature. Old things must have passed away and a New-year of Gospel-life begun in me. How necessary then for me, to consider how this New-year of Gospel-life in the soul is ushered in or commences,—how it is continued, and finally how it ends. This I can learn from the shepherds, of whom I have thought already so much.

Just as this present night divides the old from the new year, so I believe, that remarkable night, when the shepherds were watching, divided their life; their former life was essentially different from their after-life;—and just so it must be with every soul of which in truth may be said, "Old things are passed away; behold, all things are become new."

But let me remember, while old things pass away, they leave their seeds behind. What we have been sowing in the old year, that we will reap in the new year. If we have been careful with the blessings of God in the past year, we will enjoy them in the one coming. If we have been wasteful and neglectful in the old year, we will suffer the consequences in the new. Oh that all the young and careless might reflect on this! How vain the thought of enjoying a real, fruitful and peaceful Gospel-life at last, though we should spend many years in the enjoyment of sin! No, no; such a thing cannot be; it is as impossible, as to bring a field at once to fruitfulness, that has been laying waste for years, & is overrun with weeds and brambles, with briars and thistles. All know, that such a change from barrenness to fruitfulness in a field will require years of careful cultivation, years of toil in uprooting and destroying all that is obnoxious, before a good and plentiful crop can be expected.

I have seen in my Christmas-thoughts, how the shepherds were prepared for that new life, which was to begin in that night, when they were watching their flock. All the preparation we need for a Gospel-life may be expressed in one single word, but oh how expressive and comprehensive is that word! It is, **REPENT!** This was the sum and substance of the preaching of him, who was crying in the wilderness, "Prepare ye the way of the Lord, make his paths straight." It does not say, how much I am to repent, how long or how often I am to repent, but it says, **REPENT!** It does not speak to those who know not yet sin; who do not comprehend yet the law of God, as it is written either in the book of nature, or in the book of our own conscience, or most plainly in the book of

revelation ; no, it does not speak to them. But it is addressed to thee, who knowest thyself to be a sinner, a transgressor of the law. It says to thee, repent, whenever thou art convinced of sin, whenever thy sinful ways are exhibited unto thee ! But I said before, it is a comprehensive word. Yes it comprehends all, what we said of the shepherds the other time. It comprehends to know ourselves as sinners, to confess and acknowledge our sins, to be sorry for them, and to flee from sin. It comprehends a watchful care over ourselves, that we may not sin any more, and an earnest desire to be delivered from sin. Failing in all our attempts of reformation, and feeling condemned and utterly helpless, to escape from the practice, the guilt and condemnation of our sins, in our own strength, then we become perhaps willing to fall upon our knees, and pray to God for salvation, as, methought, the shepherds did.

Alas ! that so many thousand God-fearing souls mistake this preparation for the Gospel-life itself ! that so many take the forerunner for the Messiah himself ! that they are satisfied, when they have arrived at the stepping stone between the old life of sin and the new life in Christ !

Yes, I see, as this night is the stepping stone or connecting link between the last day of the old year and the first day of the new, so is Repentance the dark closing-scene of a life of sin with only glimmerings of hope like the glimmering of stars in the night, that a new day is a coming. But if the shepherds should have felt contented with their repentance ; if they had ceased watching and praying, and gone to sleep ; if they had dreamed in their sleep, yes, and talked in their sleep ever so pleasantly about what they had done and experienced, and how they felt happy and full of comfort, &c. they would, methinks, have missed all the glorious things, which made the remainder of

their lives so different from that part, which was already past.

However, I long to come to my present subject, to learn from the example of the shepherds, how a new life, or the New-Year of a Gospel-life is ushered in or commenced.

We left the shepherds praying ; at least we supposed so, they had begun to pray, & closed their eyes, when it was still dark night ; but methinks, when they ceased to pray and opened their eyes again, it was all full of light around them. For so we read, "And lo the angel of the Lord came upon them, and the glory of the Lord shone around them." No wonder that "they (the shepherds) were sore afraid." Did not John when he "was in the isle that is called Patmos, for the word of God and for the testimony of Jesus Christ," and saw a similar glorious vision, "fall down as dead ?" And is it not thus with the poor repenting sinner, when he approaches the throne of mercy, and contemplates the spotless purity, the perfect holiness and the glorious majesty of Him that sitteth on the throne, that he is sore afraid, lest he should be and deservedly cast away for his presumption ! But let me particularly notice, how Gospel-time and Gospel-life is ushered in by

#### *The Angel.*

Strictly speaking, Gospel-time did not commence with the appearance of the angel, but with the birth of Christ himself, nor did Gospel-life exist then anywhere but in Christ. Yet the world would not have known that greatest mystery of the life of God being manifested in the flesh, until it was informed thereof, and man would never have found this fountain of Gospel-life, unless it was pointed out to him. For this purpose then the angel of the Lord was sent. The word "angel" means a messenger. Before any man knew that glorious fact, that there was a Saviour born unto him, a heavenly messenger was to be sent. But after it was once known to some men, they were to be the messengers of

good news to their fellow-men. Thus angels and men are "sent forth to minister for them who shall be heirs of salvation." Heb. 1. 14. Should I grieve, because when I penitently and believing received the Gospel, I saw only men, not angels? Can I doubt the presence of the angels of God at that time though unseen, when my Saviour tells me, "There is joy in the presence of the angels of God over one sinner that repenteth?"

#### *The Message.*

"And the angel said unto them," the shepherds, who, as we have already seen were sore afraid, "Fear not, for behold, I bring you good tidings of great joy, which shall be to all people. For unto you is born this day, in the city of David, a Saviour, which is Christ the Lord." What a message! Good tidings, glorious news indeed! The appearance of the angel causes fear, but the message brings joy, great joy. And this joy shall be to *all* people, not only to the Jews, but to the Gentiles also. But let me remember well, that *fear* must come first, ere *joy* can come; sinners will always fear, hide it as they may before their fellow-sinners. They must learn to fear, ere they are saved; ere they can be saved; ere they can rejoice at the birth of the Saviour. They must fear to sin, and fear the dreadful consequences of their sins already committed. They must be sore afraid of their utter helplessness, of their guilt, and of their unworthiness of the least favor of God. Then they will rejoice at the news, that there is a Saviour. But will that Saviour save ME? asks the desponding sinner. "Fear not," says the angel; "for *unto you* is born a Saviour." Yes, answers the fearful soul, but that was addressed to the shepherds, not to me. If an angel would come and tell me so, I would rejoice too.—O thou of little faith, or rather full of unbelief, presuming to prescribe to God, how he must save you! Have we not a greater word, than the word of an angel? Have we

not the word of the great Jehovah himself? Says not our Saviour himself, "Come unto me *ALL*, ye that labor and are heavy laden? And hath not the angel also said, "this great joy shall be unto *all* people? Are you not one of them *ALL*? Is there any reason, why we should envy the shepherds of the message they had, which only told them, that the Saviour was born, while we have a ten times, nay a hundred times more glorious message in the Gospel, which tells us not only that the Saviour is born, but how he increased in wisdom and stature, and in favor with God and man? How this Saviour was approved of God by miracles, and wonders, and signs, which God did by him?" How he spake, as never man spake? How he performed and suffered all that was necessary for the salvation of the whole world?—How he died for our sins, and was raised up again from the dead by the glory of the Father for our justification? How he ascended into heaven, living and reigning there as King of kings and Lord of lords, possessing all power in heaven and on earth? And how he left on earth his *Witness*—his Church, his body, animated with his Spirit, and protects the same against all powers of earth or hell by his almighty arm? Surely, we have a more glorious message than the shepherds!

#### *The Sign.*

"And this shall be a sign unto you: Ye shall find the babe wrapped in swaddling-clothes, lying in a manger." What a contrast! The shepherds had been just before informed, that the Saviour was Christ the Lord, the Jehovah. This was agreeable with the prophecy of Isaiah, who said more than 700 years before. "Unto us a child is born, unto us a son is given, and the government shall be upon his shoulder; and his name shall be called Wonderful, Counselor, The mighty God, The everlasting Father, The Prince of Peace." But what could the shepherds think of the sign given them? What objections might have been raised against this sign? And



what is the sign given us where we may find Christ? It must be one also, which shall be spoken against. Can it be any thing else, but the ordinances of our Lord and Saviour Jesus Christ, as he instituted them and set the example himself? Are they simple? Are they merely outward signs? Yes, but such were the signs given to the shepherds too. Why should we not despise them? Because Christ, and with him Gospel-life is wrapped up in them. Where is the place then, that we can find Christ? The word points to the stable, in which not unclean animals, like swine (such animals were not found in all Israel,) but clean animals, the sheep of Christ are fed & secured. Where two or three of them are, there He will be in the midst of them. But mark the sign, the true sign. Wherever the word of God and the ordinances of Christ go hand in hand, and are observed in primitive simplicity, there you will find Him.

#### *The Angelic Host.*

The evangelist continues, "And suddenly there was with the angel a multitude of the heavenly host praising God." Perhaps that multitude was there from the first, only out of the sight of the shepherds; their attention being fixed altogether on the angel whose appearance was so dazzling and glorious, and whose message so sweet and charming to their hungry souls; perhaps they did not become aware of this heavenly host, until they began with their angel-voices full of harmony to sing the praises of God. And this was the burden of their song, in words, which the shepherds could understand,— "Glory to God in the highest, and on the earth peace, good will towards men."

Thus gloriously the New-Year of Gospel-time and Gospel-life was ushered in, though the world knew nothing of it as yet; no, none knew it but the shepherds, in whose souls a new life also had begun to dawn, for they believed the heavenly report, and were willing to observe the sign. Thus Gospel-life be-

gins in every sinner. The old life of sin ends with repentance; the new life is ushered in by a divine messenger, who brings the Gospel, which is to be received by faith, and a willingness to submit to the ordinances, and whatsoever is commanded unto us in the Gospel.

We have now to see, *how a true Gospel-life is to continue in the soul of a repenting and believing sinner.*

Alas, how many souls have made a beginning of a New-year of Gospel-life, without continuing in it! As the life of a new-born child is exceedingly tender, and subject to a thousand dangers, and therefore requires the utmost care, if it is not to be cut off in its very infancy,—so it is with the new life of the soul. Therefore let me learn with particular diligence from the shepherds the true course I must pursue, to continue in a Gospel-life.

#### *The Resolution.*

We read, "And it came to pass, as the angels were gone away from them into heaven, the shepherds said one to another, Let us now go even unto Bethlehem, and see this thing which is come to pass, which the Lord (NB! THE LORD through his angel) hath made known unto us." This was the best resolution they could form. No other could have made their joy so perfect. Any other would have exposed them to the danger, of losing again, what they had received in that memorable night. Suppose they had resolved, to attend now to their flock and their business, and like FELIX postponed to some more convenient season that, what was to be the chief concern of their souls; would there not be danger, I say, that more convenient season would never have come, as we have reason to fear, it was the case with Felix?—Oh, eternity only will reveal, how many souls have had the greatest favors of God, the best opportunities of continuing a Gospel-life, and lost them all by putting off, what was their own duty, to a more convenient season! Reader, reflect on these things!

Again, suppose the shepherds having seen and heard such wonderful and strange things already, had concluded to go, and ask the learned and wise men, the priests &c. of their nation for an explanation of these things; and for advice, what they should do in this matter; would that have benefited them any? Would that have been a safe course?—No, no. The shepherds; though simple, knew better. They knew, that their learned men were divided into different sects. They knew, that some of them said, “there is no resurrection, neither angel, nor spirit;” others, though believing in these things, were “shutting up the kingdom of heaven against men, and would neither go in themselves, neither suffer them, that are entering, to go in.” Think of these things, dear reader, if you love your own soul, and follow the example of the shepherds, saying, Let us go NOW, and see and examine for ourselves! Let us go to the WORD, and seek according to the SIGN, if these things are so!—Yet, it is not enough to form a good resolution;—in order to be good, and not vain resolutions, they must be put in practice.

#### *The Investigation.*

“And they came with haste.” They forgot their flock, and their business to watch over them; a higher duty, a greater concern filled their soul, and required their immediate attention. They left their ninety and nine in the wilderness, in order to seek that which was lost, even their own soul’s true life. It was night yet;—but they would not or could not wait till morning. They would rather, like the woman, light a candle, and seek diligently the lost piece of silver. And you know, they sought something more precious than silver, more precious than gold, yea more precious than the whole world with all the silver and gold that is therein. No wonder then, that they came with haste to see, to investigate the thing, which the Lord had made known unto them. And they

did not seek in vain. They sought according to the direction given them by the angel, according to the sign appointed. They sought diligently and actively, and to all that seek thus, the promise of the Lord is given, that they shall find. Yes, they did find. The word says, “They found Mary and Joseph, and the babe lying in a manger.” They had been told only, how they would find the babe; but they found more than they had been told of, they found Mary and Joseph too, and Christ in the midst of them.

Thus it is with all truly sincere inquirers after truth. They will not only find, what they seek, but they will find more than they expected. The shepherds found in Mary and Joseph witnesses, living witnesses of that fact, which they came to investigate, and fellow-believers in the glorious truth, that the Word was made flesh. Thus the shepherds’ faith was strengthened by what Mary and Joseph could tell them, of what had been revealed to them a good while ago. And thus the shepherds were prepared for

#### *The Confession.*

“And when they had seen it, they made known abroad the saying which was told them concerning this child,” From these words some have concluded, that the shepherds all at once turned preachers, and went presently on a preaching tour, and did make publicly known what they had heard and seen about the new-born Saviour. And I cannot help to think, that from conclusions like this it has come to pass, that the world is now filled with preachers, who are themselves yet lacking in the knowledge of the truth, whose doctrine and testimony is far from agreeing with the Gospel altogether, nay, which does not agree even with each other. Now I must beg leave to express a different opinion. The shepherds were not sent to preach, and they were too humble, as to assume such an office, without be-



ing duly commissioned. But they felt it their duty, to confess the Lord before men, whom they had found. This is the duty of all, who come to the knowledge of the truth. And in as much as the shepherds were specially favored with a message from heaven, it became their special duty to make it known abroad to all those, whom they knew to be waiting like themselves for the coming of the Messiah; for, as it has been already observed, to them, and to them only that message would be good tidings of great joy. They began undoubtedly their confession with Mary and Joseph, since it is particularly recorded, that "Mary kept all these things, and pondered them in her heart." Then they went abroad, and did probably not return, until they had reason to believe, that the glorious news of a Saviour being born was within reach of all, who were Israelites indeed.

There is however perhaps one and another of my readers, who are doubtful, whether I am correct in my opinion, that the shepherds did not publicly preach, what had been revealed to them from heaven, and who would think it wrong to withhold our testimony from any person, no matter, who, what or where he is, and also no matter, whether it is in season or out of season. To this I answer simply, that I have learnt a different lesson from my Lord and Master, who when he sent forth his twelve apostles for the first time, with power to heal the sick, cleanse the lepers, raise the dead, cast out devils, and to preach, that the kingdom of heaven was at hand,—commanded them, saying, "Go not into the way of the Gentiles, and into any city of the Samaritans enter ye not; but go rather to the lost sheep of the house of Israel." Matt. 10, 5, 6.

With regard to the shepherds permit me to say yet, that in case they had preached publicly in the streets and market-places of the cities, in the synagogues and in the temple of the Jews, how was it, that when not long after-

wards the wise men from the East came to Jerusalem, enquiring after the born King of the Jews, King Herod was troubled, and all Jerusalem with him? Are not these words evidence sufficient, that neither King Herod, nor the chief priests and scribes, nor the people generally were aware of the fact, that Christ was born, until the wise men came? And how could they possibly have remained ignorant, if the shepherds had done as some suppose? I leave this for the further candid consideration of my dear reader, and myself, if in error, to his kind instruction.

But one important question remains yet to be considered under this head, and that is, How are we now-a-days to make our confession?

To be concluded in our next.

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Communicated.

By a brother in Maryland.

"Let us hold fast to our profession." Heb. 4, 14.

The primary object of the Apostle Paul in writing his letter to the Hebrews was in my opinion to exhort the Christian church to constancy. It had at times to undergo the sorest persecution. Hence in order to encourage them he brought prominent before them the trials which the people of God had to endure since the existence of the church, or at least from the days of faithful Abraham. In the 11th chapter of this letter we not only have presented to our view the article of faith as a means furnished us among the many other good gifts of God to procure for ourselves an inheritance in the heavenly Canaan, but at the same time we have exhibited the persecution which Christians must endure, if called upon to endure them, to work their way to eternal glory. These are they of whom the Apostle Paul says, "The world was not worthy" that they might obtain a better resurrection, better than who? Why, than



those who failed to endure affliction as faithful soldiers of the cross, but rather accepting deliverance, and consequently will have to receive a worse resurrection, *that of the unjust.*

Hence in view of the life, and death, of those to whom Paul alludes, and above all to the happy consequences resulting from such a life and death, I say might or rather did he not with the strictest propriety use the impressive language at the head of this article! Yea how necessary on our part to obey its injunction. It is the peculiar duty of scriptural professors; hence it is our duty to examine ourselves to see whether we be in the faith; and whether it is well grounded and whether it is that, that belongs to the saints, and whether we have received it as it has been delivered to us. This should be our first and the most important enquiry that we should make.

If upon a scriptural and prayerful examination, we should make the unhappy discovery, that we are not in the faith; then in this sad condition the language above has no binding effect on us; it was not addressed to us; there are those and I have a certain sect of professors in my mind's eye now, who have perhaps endured, or rather not endured, but have been compelled to endure more affliction than any other professors that I have any knowledge of in our times, yet who entertain opinions repugnant to the humble teachings of the Lord Jesus Christ.

Although they may base their hopes upon such persecutions, yet I fear it will not be said of them, "These are those who have come up through much tribulation." But should such persecutions ensue upon a scriptural profession we will not only have the Apostle Paul's importunity resting upon us as an obligation, to wit; "Let us hold fast to our profession," but we will have applied to us that commendatory sentiment just quoted, to wit: These are they who have come up through much tribula-

tion." Those who will take the trouble to ascertain their true relationship with God will no doubt search the scriptures, as they have been commanded. They will also make use of all other helps to ascertain the fact whether they have a correct profession, and as it has been made my duty, by the church but particularly so by the word of God, to teach and admonish others, I feel the imposition of such duty resting upon me, and I will therefore make a few suggestions to that man or woman, who is in pursuit of a correct profession.

In the outset candor compels me to say that in no part of God's word have we a condensed system of religious doctrines laid down for our observance. But our duty is diffused throughout the whole New Testament.

But in the sixth chapter of Hebrews we have the principal doctrines of Christ recapitulated. Hence an enquirer after truth might with advantage start here. There we discover that repentance from dead works is enjoined and faith towards God also required. From these doctrines we discover to whom the Gospel applies. Evidently to those who can be taught or who can read God's word and who can compare their lives with the same and make the discovery for themselves, which are the works for which God will reward them. At the same time they will learn that they will be punished for other works, unless repented of, which of course will be dead works. This they are required to believe.

Having done so they have made two important as well as essential steps. The third step will be that of Baptism. Do they wish to know what for? let them have recourse to Acts xxii. 16. & Acts ii. 38. Do they wish to know the mode, whether in or out of the water; look at the latter part of the 3d chapter of Matthew. Do they wish to know, whether this was continued; let them read John iii. 23. Acts viii. 38, 39. If

Lydia's case should present itself, let them ask themselves, why they resorted to a river side? Acts xvi. 13. Should the jailor and his family give them trouble, let them ask themselves, Why he was taken somewhere and afterwards brought back unto his house? If the trine application of water should be a difficulty, let us look abroad and see how few apply it any other way? Should the jailors household create any doubts, as regards the proper subject, let them perceive, that his household consisted of those at least who had the faculty of believing and rejoicing. Should they wish to know whether those doctrines were continued and practised through every century until the present? I answer, it is not important, that they should know.\*) I might thus continue with

\*) If it is not important to know it, yet it is very important to believe it. Our Saviour said, "Upon this rock I will build my church, & the gates of hell shall not prevail against it." And again, "Lo, I am with you alway, even unto the end of the world." See Matt. xvi. 18, and xxviii. 20. On these two divine testimonies is based our belief, that the church of Christ, built on the genuine & unadulterated principles, doctrines and ordinances of the Gospel has never ceased from the time it was built until now, and will not cease even unto the end of the world; yea, even in that lamentable case, which God in mercy would avert, that our own candlestick should be removed out of his place. Rev. ii. 5. May we then not follow the advice of the apostle, and BEHOLD the goodness and severity of God: on them, which fell, (we have seen already, how the Waldensian and Bohemian Brethren fell, and how their candlestick has been removed; behold the) "severity; but toward thee goodness, if thou continue in his goodness:—if thou keep the word of my patience, Rev. iii. 10.—otherwise thou also shalt be cut off." Rom. xi. 22.

Again, suppose we are asked, Where was the church of Christ, as you define it, five hundred or a thousand years ago?—Is there any harm to point out to them from testimonies of their own writers, that there was at all times since the apostolic age a people holding fast to the

other doctrines such as feet washing;—the Lord's supper and the communion, as to when and how they were performed, but for the present I must let what I have said, suffice.

It is to such a profession thus deduced from God's word, that I once more importune you with the apostle Paul, to hold fast.

Those who have not the scriptural profession had better see to it, lest the night of death overtakes them when they shall be constrained to say, "That the harvest is past and summer is ended, and we are not saved."

### CORRESPONDENCE.

Letters received from November 15 up to December 24. From Lancaster co. Pa. (Send on your subscription-list soon.) Johnstown, Pa. Communication. Tyrone mills Pa. with pay for 3 subscribers. New-Windsor, Md. Hardy co. Va. Congress, O. Stephensburg, Va. Adams co. Pa. pay for one subscr. Martinsburg, Pa. 1 do. Monrovia, Md. 1 do. Johnstown, Pa. 1 subscr. Tippecanoe, Ind. Camden, Ind. Brandonville, Va. pay for 1 subscr. Burkittsville, Md. Pattonville, Pa. pay for 1 subscr. Burkittsville, Md. 1 do. How-

simplicity of the Gospel, and testifying by word and deed, yea by the most dreadful sufferings, even unto death, against the abuses of an apostate and worldly-minded church?—And on the other hand suppose we would give up the belief, that such was the case; suppose we would consider it uncertain & doubtful, whether there was a true church on earth for any, even the smallest period of time, —what then?—Aye, what then?—The answer is plain, but of awful moment;—for if Christ has failed to fulfill his promise at any instant of time; if the gates of hell have prevailed against His church, so as to extinguish it entirely in the world, we will not say for a thousand or a hundred years, we will only say for one day or one hour, what would be the dreadful consequences to be deduced from it? Would it not sap the very foundation of our faith? Could we rely with confidence on any of the promises of the Gospel? Would not then our preaching be vain, and our faith also vain? 1 Cor. xv. 14.— — —



ard co. Ind. 3. not paid. Goshen, Ind. Tyrone mills, Pa. (The numbers have all been sent regularly.) Mogadore. O. New-Vienna, O. [The numbers have been sent.] Washington College, East-Tenn., pay for 7 subscr. West-End, Pa. pay for 6 subscr. Jennings co. Ind. 13 subscr. not paid. Hannibal, Mo. [We trust your numbers have come to hand by this time.] Montgomery co. Pa. with pay for 11. subscr. Eaton. O. with pay for 2. Ogle co. Ill. 1.

For New Proposition of the 'VISITER' see towards the end of this number.

Communicated:

By a brother in the West.

Dear brother or brethren. Ever since I received and read the Gospel-Visiter, I have taken an especial interest in the correspondence between the Eastern and Far-Western brethren, probably more than some others from the fact, that I am personally and intimately acquainted with some of the Western correspondents, and believing them to be honest and sincere in the cause they advocate, I feel the more encouraged to throw in my mite to help to forward the desirable and frequently expressed object of attaining unto a "union and oneness on the points of difference between them and us."

And now to the obtaining of this object it becomes necessary, that the erring party should be convinced by arguments drawn "from the law and testimony." And it seems to be an established rule in controversies of any kind, for the advocates of new ideas, or changes of order in the observance of any Gospel precept, to show by infallible evidence from the sacred records, that the order as observed in past ages, is not in accordance with Christ's precept or example. I for one, and, I may safely say, all my brethren, if convinced, would readily come over to that which has the Gospel for its support, which should ever be made, by every lover of the Lord, the standard of faith and practice.

But as I have seen or heard as yet, in all the correspondence, nothing in the

least satisfactory to me, that the order of the brethren as practised hitherto in footwashing, and the supper &c. is not in accordance with the Gospel,—our Western brethren will bear with us in saying, that we are unwilling to give up that which has stood the test for ages, and against which the shafts of ingenuity and criticism have been levelled in vain, and as I observed in a former article, every attempt to change the old order and introduce new customs, has fallen to the ground, which is conclusive evidence with me, that the order, as practised by the brethren, is not of men, but of God.—

Having made many more remarks by way of introduction, then I anticipated, when I set out, I beg forbearance, and will now come to the point which induced me to write, having been heretofore solicited by an old and worthy brother to write an article on footwashing, or rather on the example of Christ in footwashing. But from a sense of my inability I have neglected it, expecting some brother, better qualified, would give us an article on the subject.

But upon the receipt of the Nov. No. of the Visiter on page 120 in a letter from a Far-West brother, I find the following query presented. "How can it possibly be following the example of Christ, 'He riseth from supper,' when there is no supper there?" In the first place I will say in answer to this, that in all my travels through eight states, which I might name, in the south, east and west, I have attended lovefeasts among the Brethren, and have never seen a brother rise to wash feet, but "that there was a supper there." If it was not on the table, it was ready prepared to be put on the table. Now whether supper was really on the table, when Jesus rose to gird himself, is a disputed point even among commentators, who may be considered nearly impartial in this case, because none of them is particularly enforcing either the washing of feet or the supper.) But we will ad-



mit it to have been on the table, what then?—There were but twelve present to be washed, which could soon be accomplished, the supper being still warm and palatable. But suppose there are from two to four hundred present, as I have seen, and they are all to be washed according to the manner of our Western brethren, or of the Eastern, every thing would be cold and unpalatable. But it may be answered, Reserve some of the broth, till after washing. Why not all?—But I say candidly, whenever in my travels I saw the supper or part of it on the table, before washing, it was not my way, and where I saw none, I never came to the conclusion, that “there was no supper there.” In this case it seems Christian love and forbearance is necessary.

The next query following is in these words, “And took a towel, and girded himself;”—not another was girded. “For I have given you an example, that you should do, as I have done to you.” How this can be followed, when one is girded, another is washing; the one girded is wiping, it remains, dear brethren, for you to show.”

From this and other remarks of a similar nature we infer, that our Western brethren suppose, that we overlook Christ's example in the observance of the institutions. We remark unhesitatingly, that our Eastern brethren have as great a regard to the precepts and the example of their adorable Redeemer, as any body of men in existence, and are fully persuaded, that the example of Christ is fully complied with in the manner they observe the institutions, which we will endeavor to show. And on entering upon this subject, we will refer to Paul, 1 Cor. xii. 12. „For as the body is one, and has many members, and all the members of that one body, being many, are one body, so also is Christ.” (Read the whole chapter.) Here we learn, that Christ, while upon earth, was the representative of his body, the church, “and in him all fulness

dwelt;” yea every Christian virtue (truly worthy of imitation) emanated from his bright and holy example. And now, although he reigns exalted at the right hand of the Majesty on high, he still has a body upon earth, composed of many members, where he promised to dwell with his divine or spiritual presence unto the end of time. And it cannot be otherwise, but that this body, wherein Christ dwells, will regard and follow his precepts and example, since he “worketh in them, both to will and to do according to his good pleasure.” Now in the members of this body are diversities of gifts, (see the above quotation,) by the self-same spirit, dividing to every man severally as he will.” Now every member is essentially necessary in administering to the wants of the body; each one having his office wherein to labor for the common good.

Now we will suppose an elder, or elders with their assistants, and the body of the church, gathered together into one place to partake of the Lord's supper. Let us follow and see, how they imitate Christ, or pattern after him. The evening draws near,—the supper is in a course of preparation;—by and by we hear them called together:

“Ye servants of the Lord

Each in his office wait!—

We see the main body of the brethren and sisters taking their seats around the table with the elder and administrator at the head. (After singing, reading and speaking on self-examination and a proper preparation for the solemnities of the evening by a united prayer on bended knees,) we see some of the attendants, bringing water and towels.—All right so far; Christ's example for it. Now behold two or four brethren are laying aside their garments, one half of the number are girded with towels, the others begin to wash, and those girded wipe.—Ah! here, we are told, is a deviation from the example! Not so fast, dear brother. See, others are relieving

the first, again others, and so on. Now they are through, all are washed and wiped, by whom? — by the brethren, who took a part in it. and although some washed, others wiped, the body the church has done as Christ did. They washed one another's feet, the precept and example is fulfilled. And it seems to me, that although it is the special duty of the elders and servants of the church to take part in washing, yet every member ought to use the privilege some time or other to wash their brethren's (or sister's) feet, but that every member must take a part in it on every occasion, cannot be shown. But the contrary is evident from Paul's words to Timothy, "Let no widow be taken into the number under three score years,— if she has washed the saint's feet." From this we may learn two things. First, that it is the duty of every member as above stated, occasionally to take part in it. And secondly, that some at that (the apostles) time probably arrived at the age of sixty without ever attending to it. Is there an aged brother or sister among us, who has never washed, let him or her think upon this, and act accordingly. And our western brethren, who make it a rule for every brother to wash and wipe his next brother's feet,—let them pause and think and enquire, Was this the order in the apostolic age?

Our Saviour after referring us to the example, saith, "If ye (in the plural, meaning more than one) know these things, happy are ye, if ye do them." His example not only teaches footwashing, but also how to attend to the other institutions. The next in order is the supper;—then the communion. Here our Western brethren, according to some of their expressions suppose, that we disconnect, what God has joined, because we, between the supper and communion speak of the sufferings of Christ, and salute one another with the holy kiss of peace. God forbid, that we should break a bone of the immaculate

Lamb of God. We should consider, that when Christ gave this institution, he had not yet suffered; but he gave it as a memento of his bleeding love, to be perpetuated to the end of time. Hence, Paul says to the Corinthians, "As oft as ye eat of this bread, and drink of this cup, ye do shew forth the Lord's death till he comes, or according to the German, *Sollt ihr des Herrn Tod verkundigen, bis dass er koinmt,*) ye shall set forth, speak of or publish the Lord's death, and in my opinion there is not a more appropriate time to do it than this. After supper the members being still seated around the table, with the emblems of Christ's sufferings before their eyes, to read a chapter out of the Evangelist on the subject; then—how solemn! how impressive!—to hear the servant or servants of the Lord set forth briefly,—in strains of heart-felt love, God's condescending grace in giving the Son of his love, to bleed, to suffer and to die for a lost and ruined world. The minds of all the communicants are, or at least should be, carried back to the scenes of Christ's suffering. They behold their Saviour in the garden of Gethsemane wrestling against all the powers of darkness, arrayed against him; behold him praying so fervently, that his sweat as great drops of blood is falling down to the ground.—From thence they follow him to the high-priest's palace, where the Jewish sanhedrin is assembled; thence to Pontius Pilate's judgment hall, where they behold him crowned with thorns, with a reed in his hand, mocked and scourged, &c.—Now with an eye of faith they see him bearing his cross towards the place of execution, where he is nailed to the cross, reared up between earth and heaven, there suffering expiation for our sins, until he could say, "It is finished," and bowed his head and died.—Oh amazing grace!—My God! we are lost—we are lost in wonder and admiration at this the display of thy love! The minds of the Brotherhood being thus solemnly impressed with a feeling sense of



God's infinite love and mercy, are prepared to receive what the apostle terms the communion of the body and blood of Jesus Christ.

Now—just before the communion is partaken of,—who could object to passing the kiss of peace from one to another, as a token of that love, union and fellowship, which should ever characterize the children of God? Certainly none, since it is a divine command, yet it is not specified, when, where, or how often it should be observed.

In thus observing these ordinances in said order who can show, that there is a link taken out of the Gospel-chain of commandments, or a round broken out of Jacob's ladder; which reached from earth to heaven? Strangers and spectators in beholding the above order carried out, are rather constrained to say, "Surely, the Lord is in this place, this is none other but the house of God, and this is the gate of heaven."

✍ The above letter, (which we hope will be followed by many more of the same author,) notwithstanding its length, has been inserted entire and at once believing that it will be read with interest and profit by every intelligent reader, and especially by such, who were in some difficulty with regard to those matters treated upon particularly in said letter. Though this number will contain 8 pages more than the former, we are still afraid, some articles will be crowded out again, that have been on hand for some time. Especially we beg our dear brother in the South for patience, since his views on two items of Gospel-practice are not yet published. As these 2 items were under discussion already, ere his article came to hand, and believing, that our readers would soon get tired of the Visitor, if a large space of every No. was filled with articles on the self-same topic, and on the other hand entertaining the pleasing hope, that the discussion with our Far-Western brethren might also remove the difficulties of our Southern brother,—we deferred the publishing of his article from time to time. If our dear brother will let us know, how his present feelings are, and if he still would insist to give his article publicity, we will do so in due time. But as

he says so emphatically in the conclusion of it, "In every other item of faith and practice in the church from the Alpha to the Omega I am permanently settled and fully established;" we would say, Had you not better tried your hand at some of those items, in which you agree so fully with us, and come up in this way to the help of Israel?—We only add, that we shall at all times be glad to hear from you, and to insert such of your articles, that have the last-mentioned tendency.

From a brother in Eastern Pennsylvania.

Dear brother!

As I am a very extensive reader, and in possession of a library of at least 3000 volumes chiefly of old and rare authors, to which but few of your readers may have access, & yet I find so many valuable gems in them, that I thought a few gleanings from them could not be unacceptable to your readers. And as I am also greatly interested in the welfare of the "Visitor," I thought a few selections from me might perhaps add a little to the interest of his columns, and thereby extend his usefulness as well as his circulation. But I submit all entirely to your judgment, to dispose of as you may think proper, that is to print it all or in part as you may want matter to fill up its columns. For I shall always send as much at a time as I can for the price of postage. And should my humble attempts be approved of, I may perhaps continue on from time to time with religious anecdotes, interesting sketches of Biography &c. as well as short expositions of select passages of the sacred scriptures, both ORIGINAL and SELECT. And as I am not so arrogant as to presume that my name would add any to the value or interest of my contributions, I shall therefore withhold it and write under the assumed signature of Theophilus, as some of our dear old brethren did to their contributions in the "Geistliche Magazin" as published by our elder brother Christopher Sower and Alexander Mack.

✍ Some reference to this see further on.



## SELECTED FOR THE YOUNG.

[The following letter was sent by a brother in the East to near friends and relations in the West, and communicated to us with leave to publish it.—We deem it well worth of a place here, and of the perusal of old and young.]

Dear friends.

I would like to see you and I have long entertained a thought of going to the West, but my circumstances heretofore did not allow me to take such a journey; and if we will meet no more in this world of disappointment, I hope we will not forget or neglect to make the necessary preparation for the world to come, so that we can meet together where there will be no more grief and sorrow, but where in peace and fulness of joy we can dwell at the right hand of our Saviour for ever.

Dearly beloved, let us take heed to our ways, for it is emphatically declared in the heavenly word of truth, that "except a man be born again, he cannot see the Kingdom of God." And again, "Except we be converted and become as little children, we cannot enter into the Kingdom of Heaven." Again "If any man have not the spirit of Christ, he is none of his." "And the carnal mind is enmity against God, and if we live after the flesh we shall die; but if we through the spirit mortify the deeds of the body, we shall live."

Let us then not be conformed to this world, but be transformed to God by the renewing of our minds. And let us with care examine the terms employed in the Word of God, wherein is described the process, by which the soul of man is renewed unto life. And with our hearts familiarized to the mighty import of those terms we will ever carry with us an effectual guarantee against those false and flimsy impressions which are so current in the world about the preparation of a sinner for eternity.

The time allotted to man is short, and the work he has to do is great; therefore let us be impressed with the import-

ance of it, and have our minds devoutly fixed upon it. "For what will it profit a man, if he gain the whole world, and lose his own soul, or what can a man give in exchange for his soul?" Beloved, we can give nothing in exchange for our soul, for it is worth more than all the world. Therefore let us daily lay up treasures in heaven, that our hearts may be there also.

"For we follow not cunningly devised fables, but have a more sure word of prophecy, whereunto we do well, if we take heed as unto a light that shineth in a dark place, until the day dawn and the day-star arise in our hearts. Wherefore let us not cease to pray and desire that we may be filled with the knowledge of his [God's] will in all wisdom and spiritual understanding, and let us walk worthily in the Lord unto all pleasing, being fruitful in every good work and increasing in the knowledge of God, strengthened with all might according to his glorious power unto all patience and long-suffering with joyfulness, that we may be made meet to be partakers of the inheritance of the saints of light. Col. 1, 9--12.

Let us seek to be deeply rooted in our Saviour, that we may be nourished out of his fulness and strengthened by his might. That he may lead us on the green pastures and beside the still waters. Psalm 23, 2, &c. That he may keep our feet in the straight path, and direct us through the valley of the shadow of death.

Dearest friends, let us take heed to ourselves and guard against every feeling, which is contrary to love, that is, love to God and love to man. If so, we shall not do any thing, that is contrary to the doctrine of Christ. Yea, we shall be under the guidance of the Spirit of truth, and of course shall be preserved from that delusion, which, it is to be feared, will be the destruction of thousands of the children of men.

Oh! let us walk in the light of the Gospel, that the smiling countenance of

our heavenly Father may shine upon us. We have but a short time to stay in this world; yes, a few more risings and settings of yonder sun, and we shall have finished our course. Happy, happy will it be for us, if in a state of readiness, when separated from the body by the angel of death;—the soul, the immortal soul can then enter in a mansion of rest in the Paradise of God, which our dear Redeemer has prepared for those that love him. O the happy period! O the felicity of the heavenly city, where the soul shall make a perpetual progress towards the perfection of its nature, and go on from strength to strength, and shine forever with new accessions of glory and brighten to all eternity, still adding virtue to virtue, and knowledge to knowledge. O what exquisite delight to enter the heavenly city to see, feel & enjoy, what no pen can describe nor tongue express.

And now dear friends, I bid you adieu, and hope you will not take it amiss that I write to you concerning our eternal welfare. Yes let us not neglect it, though it may bring upon us the frowns of the world, the persecution of the wicked, and deprive us of all those things which are so highly esteemed by the world. Oh the crown, the never fading crown of life, that is in reservation for the faithful followers of the Lamb! That crown, that precious crown is worth more than all the glittering toys and glories of this vain world. Yes this world with all its pleasures and enjoyments is not worthy to be compared to that eternal weight of glory that awaits the righteous in the other world. My prayer is that we might be prepared to meet our God in peace.

Yours &c.

—\*—\*—

Communicated.

Man ne'er was made to waste beneath

A cruel tyrant's sway,

To shrink with terror at his word,

And his false laws obey.—

#### An essay on SLAVERY.

Of all the evils with which our world is cursed, Slavery may be ranked with the most horrible. Notwithstanding men attempt to prove from scripture, that it is lawful and just for one part of mankind to enslave another. Even such as profess the name of God, and to be ministers of His holy doctrine, declare that Slavery is a moral and a political blessing. To controvert such a false & wicked doctrine, not only a few points, founded upon divine authority, could be brought against it. However if there would be not a single sentence in the divine laws of God, by which Slavery could be contradicted, save the one golden rule which teaches us of doing as we would be done by, we might easily infer that Slavery is contrary to the laws of God, as well as to the laws of Nature. It may not only appear wrong to a free people, whose fore-fathers sacrificed their lives for the cause of human liberty, but it will inevitably appear obnoxious in the eye of Him, who has made of one blood all nations of men.

Look at the poor degraded Slave, who is to wander through this life an object of scorn and contempt. See him toiling beneath the broiling sun, without hope of ever enjoying the sweets of liberty and the pleasures of this life, nothing to cheer his drooping spirit, except the faint glimmerings of an immortal soul. See the Slaveholder pursuing the trembling wretch, who has escaped from unjust bondage, bringing the victim back to his hopeless condition. Hear him crying out in agonies of grief, "Rather take my LIFE than my LIBERTY."—Many a poor slave, had he never been bound by the chains of slavery, would still be enjoying the comforts of this life, whilst he is now cold beneath the clods of the valley. Methinks no one could look at this horrible picture without being impressed with the idea, that our happy country will be visited with wars and pestilence. Of the former we may already see overwhelming evidence, if

we go to our legislative halls. Whilst one party is upholding Slavery, the other is opposed to it. Men, who in by-gone days, bound together by the strongest ties of amity, struggled for Union and for the good of their country, are now bitterly opposed to each other, on account of this dreadful topic.

May the time soon come when Civil and Religious Liberty will be carried to the remotest corners of the earth, even to the down-trodden Slave, whose fetters may then be dashed to the earth, that all men may enjoy the sweet boon of  
FREEDOM.

#### Remarks of the Editor.

We have had on hand the foregoing article from a young reader of the *Visiter* for some time. We did not know at first, what to do with it. The *Gospel-Visiter* was never intended to be the channel, through which the turbid waters of political warfare should flow. Unfortunately, slavery has become a political question, and is on this account to be shunned by a paper, strictly moral and religious. Another reason, why this and similar questions should find no place in the *Visiter*, is this, that the *Visiter* circulates chiefly among the Brethren and such friends of the truth and the Brotherhood, who would like to become better acquainted with our views and principles. With them, the question, Whether slavery be right or wrong? is no question at all. While slavery existed yet in every state of the Union, and almost every denomination took part in it, the Brethren stood aloof, and declared not by words only, but by their constant practice, that to hold any of their fellow-men in perpetual bondage was a great wrong, and should never be committed by a follower of Christ. There are now living hundreds and perhaps thousands of our Brethren in the so-called slave-states; but, we verily believe, they all agree with the sentiments of their brethren of old, and with us in the so-called Free-states, and

discountenance slavery by their example. Of what use then would it be, to occupy the columns of the *Visiter* with discussions on a subject, with which neither we nor our readers are concerned?

Our last, — but not least objection against articles of the kind like the foregoing, which we feel it our duty to mention yet, is this. We have been long ago and deeply convinced, that for all moral and social evils in the world there is but one all-powerful remedy, — **THE GOSPEL.** The world, and we are sorry to add, the so-called Christian world, tries to correct existing evils without the Gospel, — by their own wisdom and strength. In saying this we wish not to deny, that the Reformers of our day and time do take also scripture-texts to support the particular cause they have espoused. What we chiefly object to is — that each of these singles out one particular branch of the tree of evil, trying with all his might and with all the assistance he can collect round him, to destroy that particular branch, not considering that the lopping off of this one branch will only make the other branches grow stronger, and bring forth more evil fruit. While on the contrary the Gospel lays the axe unto the root of all evil, and is the power of God for the destruction of it in every heart, that submits to the same. Therefore we can do nothing better, but to bring the Gospel, the whole Gospel, and nothing but the Gospel to every creature within our reach; to persuade every man, yes every man and every woman, as far as we are able, to receive this Gospel as the sure and sovereign remedy for every moral evil, and to show them by our practice, that we have no faith in any other, and that this one has been efficacious in curing ourselves. This is the course the *Gospel-Visiter* means to pursue. Should we adopt a different one; should we follow in the track of these partial reformers, become their tools & use the remedies they recommend, it



would at once prove even to the world, that we had no faith ourselves in the divine and sovereign efficacy of the Gospel we profess. — — —

By this time our readers will wonder, why, having such objections, we inserted the above essay at all?—We answer,

First, because we wish to show by it as by a sample, what kind of articles cannot be admitted in our columns for the future.

Secondly, because original communications are not so freely coming in, and we did not wish to discourage, but rather encourage our correspondents, even the youngest.

We conclude our remarks with the words of a later correspondent. "Nothing unprofitable should ever find its way into the Gospel-Visitor." We say, Amen, and if we failed ourselves in this, let it be a caution and an encouragement to others to come and help us.

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#### From the Diary of a Pilgrim - Brother. An Extract.

When (some twelve years ago) I was on my way to the city of London, being now the largest city in Europe, and perhaps in the world, containing nearly two Millions of human beings, and a large proportion of the most wicked and depraved creatures in human shape, swindlers, thieves and pickpockets, lewd women &c. &c.—I began to inquire of a fellowpassenger in the Ocean Steamer, which was taking us from Rotterdam to the place first named, who had been a resident in London, what a stranger like me would have to observe, in order to escape from the many snares, that would be laid for the unwary, and to get along in that vast Babylon in safety?—He answered me, after giving me a few general rules, directions and cautions, as follows.

There is a large body of trust-worthy men in the city, who are appointed for the very purpose of maintaining peace

and good order among the people, and who are particularly charged with the duty to give information, advice and protection to strangers. If you stand therefore in need of any of these, apply at once to one of those men, and you may rely on what they tell you. Then I asked, Where will I find them, and how am I to know, whether I address one of them or somebody else, and may thus be deceived after all? He said, You will find them every where in the city, and may know them by the PECULIAR DRESS they wear, (which he described minutely to me.) Thus instructed I set my foot on the shore in the heart of the city and in a crowd of people, and during my sojourn there I found it just as I had been told. Whenever and where ever I felt perplexed or at a loss about the course I had to pursue, I had only to look about me, and to see whether there was such a man, as before described to me, near,—in less than a minute's time I could pick out one of them from among the crowd, and in every case I applied to them, I found them willing and ready to give me correct information, good advice and useful cautions.

This circumstance led me into a train of reflections, of which I will try to note down a few for future use.

1. These men were selected no doubt out of many, who were willing, for this particular purpose and service.

2. They had, in order to do the duties of their office, to relinquish every other business, and to rely for their and their families' maintenance on the provision made by the Government.

3. They were bound in a particular manner, to observe the laws, to obey the instructions and to follow the leader, given them by government.

4. They were required to have peculiar qualifications for the proper performance of their duties.

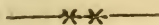
5. Among these qualifications was prominent such a degree of knowledge and intelligence, as enabled them to give proper information and advice to stran-

gers, who would need and ask for the same, in order to find the Right way, and pass unharmed through the city.

6. Another prominent qualification was honesty of character, so as to be willing to give such information for the benefit of the stranger.

7. But all these qualifications would be of no consequence to the strangers, if these men would have laid aside their peculiar garments, by which only they could be known thinking there was no difference how they were dressed outwardly. Yes, I see clearer than ever, what use there is in the peculiar cut of a coat. If I had not known these men by it, I would have been deprived of all the benefit derived from them, and God knows, what might have become of me in this large city.

Need I to make a particular application of these things? Will not every child, and particularly every servant of God be able to apply it?—So I will add no more, but the words of Paul, (1. Cor. 10, 15.) "I speak as to wise men; judge ye what I say."



### ON TEMPER.

By a brother in Maryland.

This Sabbath-morning being very inclement, and my health not admitting of exposure, I am deprived the privilege of attending our meeting. I will endeavor to write a few thoughts for the Gospel-Visiter, that I may not be all the day "idle."

I will offer a few thoughts on temper.—As it is well known that a hasty temper, or in other words, to be soon angry, is a besetment, that many, and I will say, good people are beset with, and is an evil offensive to God and man, and should be overcome by all, but more especially by those of the household of faith.

None, perhaps, have so many provocations to a hasty temper, as those families, where business hurries and drives from morning till night, and where so

much depends on each one performing his part in the right way, and at the right time and place. In such a case a little consideration, care and watchfulness over the feelings and words will do wonders in keeping up the sunshine of happiness. And kindness and affection shall reward with their light and sweetness all efforts to cultivate them in the heart and house.

A bad temper, long indulged, gets at length the entire mastery of the mind, and roots out all the better propensities, destroys the pleasures of domestic and social life, and is often a source of deeper anguish than the heart can conceive or pen describe.

Reflection for one moment will cool the heat, and prevent the rising of a hasty temper. Remember that thy own inadvertence and unintentional offences have been mistaken for malice, and thou wilt soon learn to be as lenient to others, as thou wouldst have them to be to thee.

Think of friendships destroyed, wounds made, distress occasioned by one paroxysm of anger, and thou wilt soon become master of so dangerous an enemy.

If thou ever receive an injury, or an insult, let that person know that thou art governed by higher motives than to repay him in the same way, or to allow the base conduct of another to disturb thine own happiness and equanimity.

"Overcome evil with good," and it will bring comfort to the injured breast, and be there as a *fountain of perpetual peace*.

Above all—learn of the Saviour, for he was meek and lowly in heart; who, when he was reviled, reviled not again; when he suffered, he threatened not; but committed himself to him that judgeth righteously. And finally, do not look only to him as thy example and pattern, but as thy life and strength, as thy only Saviour, who can save thee from all sin, and consequently from an evil temper also.



Communicated.

### GLEANINGS FROM OLD AUTHORS.

For the Gospel-Visiter by brother  
THEOPHILUS.

#### RICHES WITHOUT CONTENT.

A man diseased in body can have little joy of his wealth, be it ever so much. A golden crown cannot cure the headache, or a velvet slipper give ease to the gout, nor a purple robe fray away a burning fever. A sick man is alike sick, wheresoever you lay him, on a bed of gold or on a pad of straw; with a silk quilt or a sorry rag on him; so no more can riches, gold or silver, land and livings, had a man much more than ever any man had, minister unto him much joy; yea or any true or sound joy at all, where the mind is distract and discontent. Without contentment there is no joy of aught; there is no profit, no pleasure in anything.—Gataker.

#### *Christ's Agony Our Victory.*

O what a melting consideration is this! That out of Christ's agony comes our victory; out of his condemnation our justification; out of his pain our ease; out of his stripes our healing: out of his gall and vinegar our honey; out of his curse our blessing; out of his crown of thorns our crown of glory; out of his death our life; if he could not be released, it was *that we might*; if Pilate gave sentence against him, it was that the great God might never give sentence against us; if he yielded that it should be with Christ as they required, it was that it might be with our souls as well as we can desire.—Bp. Ezekiel Hopkins.

#### *Patience under injuries.*

Has any one permitted himself to make use of injurious expressions respecting you? Reply to him by blessings. Does he treat you ill? Be patient. Does he reproach you? Is the reproach just? If it be, condemn yourself; if not it is but a breath of air. Flattery could not really impart a merit to you, if you have it not; nor calum-

ny give you faults that you do not actually possess. Does he tax you with ignorance? In showing yourself angry, you justify the charge. Does he persecute you? Think of Jesus Christ. Can you ever suffer as he has suffered.—St. Basil the great.

#### *Blessedness of a lowly mind.*

The greater the submission, the more grace. If there be one hollow in the valley lower than another, thither do the waters gather. The more lowly we are in our own eyes, the more lovely we are in the sight of God. When to ourselves we are despicable, to him through Christ we are acceptable. We are unworthy: let us be lowly. Job was coming near to the blessing when he said, "I am vile; what shall I answer thee."  
—R. Young. 1665.

#### *God's people known to Him.*

Thamar may disguise herself, and walk in an unaccustomed path, so that Judah may not know her. Isaac, through the dimness of his sight, may bless Jacob and pass Esau. Tract of time may make Joseph forget or be forgotten of his brethren. Solomon may doubt to whom of right the child belongeth; and Christ may come to his own and not be received. But the Lord knoweth who are his, and his eye is always over them. Time, place, speech or apparel, cannot obscure or darken His eye or ear. He can discern Daniel in the den—Job though never so much changed, on the dunghill; let Jonah be lodged in the whale's belly, Peter be put into a close prison, Lazarus be wrapped in rags, or Abel rolled in blood; yet can He call them by name, and send his angels to comfort them. Ignorance and forgetfulness may cause love and knowledge to be estranged in the creature, but the Lord is not incident to either; for his eye as his essence, is everywhere; for He knoweth all things.—John Barlow. 1616.

#### *Bold Bashfulness.*

A person of great quality was pleased



to lodge a night in my house. I durst not invite him to my family-prayer, and therefore for that time omitted it, thereby making a breach in a good custom, and giving Satan advantage to assault it. Bold bashfulness, which durst offend God, whilst it did fear man! Especially considering that though my guest was never so high, yet, by the laws of hospitality, I was above him whilst he was under my roof. Hereafter, whosoever cometh within the doors shall be requested to come within the discipline of my house; if accepting my homely diet, he will not refuse my home devotion; and sitting at my table will be entreated to kneel down by the altar of it.—*Fuller's Good Thoughts in Bad Times.*

#### *A light burden.*

"My burden is light," said the Saviour, and a light burden indeed it is, which not only supports itself, but also carries him that bears it. I have looked through all nature for a resemblance of this, and seem to find only a shadow of it in the wings of a bird, which are indeed borne by the creature and yet support her flight toward heaven. *St. Bernard.*

#### *A good conscience.*

Speak not well of any unadvisedly—that is sordid flattery. Speak not well of thyself, though ever so deserving, lest thou be tempted to vanity; but value more a good conscience than a good commendation.—*Burkitt.*

#### *Bodily Infirmities.*

Bodily infirmities like breaks in a wall, have often become avenues through which the light of heaven has entered to the soul, and made the imprisoned inmate long for release.—*Dr. Watts.*

#### *Prayer.*

It is not the length, but the strength of prayer, that is required; not the labor of the lip, but the avail of the heart, that prevails with God. "Let thy words be few," as Solomon says, but full and then to the purpose.—*Spencer.*

#### *A pious wish.*

When the flail of affliction is upon me, let me not be the chaff, that flies in the

face, but let me be the corn, that lies at thy feet.—*Henry.*

#### *Use of Afflictions.*

Afflictions are the same to the soul as the plough to the fallow ground, the pruning knife to the vine, and the furnace to the gold, so do they purify and strengthen the heart of him that is exercised thereby. *Wm. Jay.*

Man at the best is but a composition of good and evil. Diamonds have flaws, and roses have prickles, the sun has its spots, and the moon its shade—And so to weep for fear is childish; to weep for anger is womanish; to weep for compassion is divine, but to weep for sin is Christian.—*Anon.*

#### *The Bible.*

The Bible resembles an extensive and highly cultivated garden, where there is a vast variety & profusion of fruits and flowers: some of which are more essential or more splendid than others; but there is not a blade suffered to grow in it, which has not its use and beauty in the system. Salvation for sinners, is the grand truth presented every where, and in all points of light; but "the pure in heart" sees a thousand traits of the divine character, of himself and of the world—some striking and bold; others cast as it were, into the shade, and designed to be searched for and examined—some direct, others by way of imitation or inference &c. *Richard Cecil.*

#### *Following Christ.*

Some men will follow Christ on certain conditions—if he will not lead them through rough roads, if he will not enjoin them any painful tasks;—if the sun and wind do not annoy them;—if he will remit a part of his plan and order. But the true Christian who has the spirit of Jesus, will say, as Ruth said to Naomi, "Whither thou goest I will go," whatever difficulties and dangers may be in the way. *Richard Cecil.*

*An Extract. Communicated.*

Our Lord instituted baptism, and by baptizing us into the threefold name of God, he would impress us at the very outset of our Christian life with the fact that the work of our salvation is so vast, that it brings into action every distinction and attribute of the divine nature; that the Father and the Son and the Holy Spirit—the entire God-head—find ample scope for the exercise of all their perfections and employment for all the affluence of their grace. And thus would he put every part and property of our nature in return into active requisition in his service; causing us to feel the penury of our utmost love; and constraining us cheerfully to own, that could we multiply our powers threefold, they should all be his. If before we considered our obligations infinite, what shall we think of them now, on beholding the Father, and the Son, and the Holy Spirit, three distinct subsistences actually confederating and concurring together, and embarking all their infinite treasures in the cause of our happiness. What but that our obligations which we before considered infinite are thus multiplied threefold.

How amazing the thought, that the Godhead, the three glorious substances in the divine essence should be all officially present to receive us in the baptismal solemnity, the porch of the church; that all the divine being should be there to enter into covenant relation with us, that we should there be met by the sum of excellence and have it ascertained to us that to the utmost extent of our capacity we are entitled to the enjoyment of the whole! What an ocean of happiness is placed before us!



From a brother in the South.

Dear brethren. I for the first time take my pen to write on a subject for the inspection of the public and the due consideration of one and all.

In the first place I would say to my brethren, I hope you will bear with me, and if in error, you will in the spirit of meekness correct me. There are two items in the present practice of the church, which I should greatly rejoice to see observed somewhat nearer, as I believe according to the example and commandment of Jesus Christ.

The first of these items is FEET-WASHING. From the reading of the 13th chapter of John it appears to me, that every brother ought to wash, and also to wipe one brother's feet, every time they observe this institution, and this I contend would be washing one another's feet according to the example and command of our Saviour Jesus Christ, the great head of the church.—Jesus rose from supper, laid aside his garments, took a towel and girded himself, poured water into a basin, and washed his disciples' feet, and wiped them with the towel wherewith he was girded;—and in so doing he gave the example, how they should perform this work; as he also saith, "For I have given you an example, that ye should do as I have done unto you. "Again— ye call me Lord and Master, and ye say well, for so I am; if I then, your Lord and Master, have washed your feet, so ought ye also to wash one another's feet."

Now it is very plain from these words of our Saviour, that each member of his body, that were present on that occasion, were addressed, one as much as the other, and as he washed and wiped their feet, so in like manner they should wash and wipe one another's feet, which they only could do by each one of them washing and wiping the feet of one of their brethren. For had one of them washed the feet of two or more of his brethren, and then another done likewise, perhaps half or more of them would have washed no feet at all, which would have been short of the command of their Lord and Master, seeing they were strictly commanded to wash.



Now it must be clearly manifest in the mind of every rational man, that it is one thing to be washed, that is to be the object acted on, and quite a different thing to be the actor, and perform the act of washing another's feet. And again it is equally plain, that each one of the apostles was pointed out as an actor, and one another the objects which they should act on. For, saith Christ, "So ought ye also to wash &c." What doth the Saviour mean by the personal pronoun, "ye," when he said, "Ye are the salt of the earth;" "ye are the light of the world;" "ye have heard it said by them of old &c.?" Surely he did not mean a part of the apostles, but one and all. So then not a portion of the members of Christ's body ought to do the feet-washing and wiping, but one and all should engage in the work. For, saith the Saviour, "the servant is not greater than the Lord and Master."

Now to justify our present practice, it seems to me the text should read thus, "As I your Lord and Master have washed your feet, so ought some of you also to wash and others wipe your brethren's feet. For I have given you an example that some of you should do to your brethren as I have done to you." Perhaps by this time some of my readers are ready to say, This brother is too particular; so as a washing and cleansing takes place, that is, all that is necessary. But I ask the question, if a person who has been baptized by a single immersion, would tell you, It is not worth while to be so particular; just so we are immersed, that is all that is necessary: Why all this jarring about the proper administration of the institution of baptism?—Would you not tell that person, that a proper administration is essential to a valid baptism, and all baptisms, that are not administered according to the example of Christ and according to the commission he gave to the apostles, are invalid and spurious coins.—Then I could answer, "Is not a proper observance according to the example and command of Christ essential to a valid feet-washing? It undoubtedly is.

By this time another perhaps is ready to say, "This brother is opposed to the ancient order." I answer, No, that is what I contend for; that ancient order that is upwards of eighteen hundred years old. I may truly say, I am for the old order. Now I ask, How old or ancient is the present order or practice

of feet-washing? I answer, according to the preface of a book, written by A. Mack, it cannot be but one hundred and fortythree years old. Now if this age of a practice or order makes it ancient and so permanent, that it is to be unalterable, but strictly to be obeyed in the church,—who, I ask, can ever raise his voice against Infant-baptism, which is ten times more ancient, and yet practised by hundreds and thousands in the present day, who verily believe that it descended from the apostles themselves? But I answer, when we look into the New Testament, and read from the beginning of Matthew to the last Amen in the Revelation, there is not a single text in that blessed book that even favors Baby-baptism, yet hundreds hold on to the same like grim death, write books, preach sermons and present a garbled testimony to the people. Now I ask, what can be the cause? They have the Scriptures as well as others and surely the New Testament does not sanction a multiplicity of orders, baptisms and ways to heaven. Then it undoubtedly must be Sectarianism, and if it is, let us all learn a lesson, and not stick too close to a church order or practice, let it be ever so ancient, unless we have a "Thus saith the word" for it. Let us take the word of God for the man of our council, and follow no man farther than he follows Christ.

I shall say no more on this head at present, hoping if I am in error, some brother will set me right; for I think if I know myself, I have a teachable disposition and am willing to learn. This is our privilege to grow in grace and the knowledge of truth, as we do in days and in years, and I do sincerely hope, my brethren will take no offence at my plain and awkward remarks, as they are not intended to censure the old brethren; no—God forbid. I hold them as fathers in the Lord, and esteem them very highly, though not as infallible, knowing that Paul disclaimed of his being perfect yet. It is our privilege to become so or at least to strive for the same.

The other item is this, If it is right according to the Gospel for the brethren to break the bread of communion with and for one another, and likewise pass the cup of the Lord, it must undoubtedly be right for the sisters to observe the same rule, for all are members of that one body unto which they were all baptized by the one Spirit with water in the name of the Father, and of the Son, and of the Holy Ghost, for the re-



mission of sins, and are all one by faith in Christ Jesus. Hence the words of Paul, "Is not the bread which we break the communion of the body of Jesus Christ?" On this subject I shall say no more until I hear what others have to say for or against the views I entertain. In every other item of faith and practice in the church from the Alpha to the Omega I am permanently settled and fully established.

Oh! Brethren, pray for me, that in these two things, if I be in darkness, I may have light.

(We had prepared some notes on the foregoing letter; but feeling timorous, whether they would have the desired effect on our beloved and in this respect, as we believe, tempted brother, we withheld them, hoping some other brother will be better able to remove the difficulties, under which said brother is laboring, or what I would rather believe, has been laboring, until he saw, what several of our dear old brethren had to say on the subject. See Sept. No. page 90. Oct. No. page 105. Nov. No. page 118. and more particularly in the present No. page 153. Will not the last-mentioned correspondent take the above letter in hand, and answer the same in his own happy way, to defend the truth without hurting the feelings!—)

To our Correspondents.

We have of late received several letters without the writer's proper name affixed to it, and in some cases have had to pay the postage on them. This is not as it should be. We must insist to know the writer's proper name, though we shall withhold it from the public, and we shall henceforth take no letter out of the office, which is *not* paid. Remember, a letter costs only three cents, if prepaid, while we have to pay five cents, if not prepaid. We prepay all our letters, and expect the same from our correspondents. Last mail-day we had to pay 20 cents for 4 letters, which might have been saved by each paying 3 cts. Think of this, dear friends & brethren.

✂ To brother THEOPHILUS.

Since you have incidentally apprised us and our readers (see page 156) of the fact, that our old brethren ALEXANDER

MACK and CHRISTOPHER SAUR did publish a paper under the title:

"Das Geistliche Magazin,"

we would request you, to give us the particulars about that publication, if you are able to furnish them, viz. When was this publication begun? How often was it published, weekly or monthly?

How long was it continued?

Where may a copy of it be found?

and such other information about it, as you may think proper and useful.

The reason of this request is, that there are a good many of our brethren conscientiously scrupulous about our publication, considering it an entirely new and strange thing among the brethren, which should not be countenanced, who might perhaps be relieved from their difficulties, and if not becoming favorable, would at least feel willing to let it have a fair trial, and to let others enjoy that liberty of conscience in this matter, which they wish to enjoy themselves.

We feel very grateful for the interest you take in the welfare of the Visiter, and shall always be glad to hear from you. Pray for us.

✱ ✱ ✱

THE GOSPEL VISITER FOR 1852.

✂ NEW PROPOSAL. ✂

When we set out in earnest upon the present publication, we did so under the solemn impression of our duty and responsibility, being fully aware of the difficulties of such an undertaking, especially taking in consideration the almost violent opposition, which had already then shown itself in different sections of our brotherhood. Believing that this opposition originated rather from prejudice and misapprehension, we hoped, that the actual appearance of the Visiter would by degrees remove the objections against it. This our hope has been realized in a good many instances, where strong opponents have

become warm supporters of the Visiter; and our list of subscribers has been steadily increasing to this day. We consider this as a pleasing evidence, that we have not entirely failed of our aim.

Yet there are still some here and there, who do all they can in opposition to the Visiter. We received not long ago a letter without a name, for which we had to pay the postage, purporting to be from a brother, (though we never knew a brother, who was ashamed to show his face to his brother,) who asks us the very pertinent questions, "Whether our old brethren, or the apostles, or Christ ever were engaged in making money on any thing or not? Whether we have a right to get a living of the Gospel?" and wants an answer in the Visiter. He even goes so far, as to call our printing and publishing the Visiter a scheme to get money for bearing testimony to the truth. — We shall not stop at all to answer every silly question of nameless correspondents, who are too narrow-minded, as to comprehend good reason, and too close-fisted as to be willing to bear a part of their brother's burden, even in so small a matter as the postage. But we feel it our duty to be on a fair understanding in this respect with all our friends and candid readers. Some of these, though approving of our endeavors and willing to support them, think and say, "The price is too high for only 16 pages. There are publications of the same size, 16 pages monthly, circulating at 18½ cents per annum. They have been looking for some time, that the Visiter should be enlarged to 24 pages &c."

These brethren understand perfectly, that "every laborer is worthy of his hire," and whatever honest business a man follows, he ought to live by it, whether it be by farming, in raising grain and stock, or whether it be by any trade, useful and necessary to mankind. They know, that no business can be carried on, unless it is paid for, and that even the farmer would soon stop

operations, and try some other business, if he could not get a fair price for his produce. They know also, that our business is Printing, and that this business requires a great outlay, and therefore is always connected with a greater risk, than almost any other business. They know lastly, that if we print the Gospel, or merely a Periodical on Gospel-principles, we do not want pay for the Gospel, but for the labor of printing &c.

Now to those brethren and friends who know and understand this, we would farther say that on consulting with experienced practical printers we fixed our conditions, to publish every month from 16 to 24 pages at One dollar a year, that is, to begin with 16 pages, and as soon as 500 subscribers were obtained, to enlarge it to 24 pages. As soon as the number of subscribers would have reached one thousand, we might have enlarged it to 32 pages, for the same price, and on a further increase of subscribers we should have reduced the price, so that 3000 subscribers should have 32 pages a month for 50 cents a year; 7000 for 25 cts. a year and 10,000 for 20 cts. Try us, brethren, and we shall print as cheap as any other printer can or will do, but we cannot print 500 at the rate we can 10,000.

This being understood, we must say that every reader, who will take the trouble to count up the number of our subscribers, as we have given them month after month, will find, that up to the present time the whole number of subscribers, all told, is 428, consequently some 70 below 500. Yet we would willingly continue to furnish 24 pages, as we do this time, in hope of a further increase of subscribers. But upon trial, we now find, that we cannot do it without confining ourselves all the day in the shop, to assist and help along our young hands, and spend the nights in writing. Still we have thought of doing a little more than justice to our subscribers, conditionally, in some way, un-



til we can do better, and therefore we

### PROPOSE,

1. If within two months one hundred new subscribers are sent, we shall send two more No's extra for this first volume to all subscribers.

2. If within three months two hundred new subscribers come in, we will add four No's to the Volume.

3. If Five hundred new subscribers are furnished within five months, we will enlarge each number to 24 pages, & continue the first volume till next December, furnishing new subscribers with back copies from the beginning, until exhausted, so that the first volume shall at least contain 320 pages, all at the price of One Dollar paid in advance.

To these conditions we shall strictly adhere, while life and health permits.

Consider! Now is the time!!

Remember that those who come first, will have most of the back numbers!!!

### POETRY.

Communicated.

#### DESIRING SPIRITUAL HAPPINESS.

O! that I was in yonder land,  
Where pure enjoyments flow;  
I'd gaze upon the heav'nly band,  
And all their joys would know.

There I would dwell among the saints,  
And see my Saviour too;  
There Him to praise without complaints,  
With all the saints so true.

There I would sing, and praise my king,  
And all my songs renew,  
And to my God due glory bring,  
With angels,—not a few.

I there can rest, forever bless'd,  
From all my works below;  
No cares can there disturb my rest,  
No sorrow there I'll know.

Glory to Christ my Lord is due,  
From all that snow white throng;  
The saints and angels, mortals too,  
Will join to sing his song.

He'll soon descend in shining clouds,  
To smite the nations pale;  
With angels robed in dazzling shrouds,  
Well may the sinner wail.

He'll come to judge the world below,  
In pow'r and righteousness;  
And then shall all the nations know  
Their doom,—in hell or bliss.

What glory then awaits the saints,  
Who groan'd on earth a while;  
No tear nor pain, no sad complaints,—  
No sins can there beguile.

Jesus will gird himself, to serve,  
Those whom he bought with blood;—  
Dear brethren, let us never swerve,  
From paths which Jesus trod.

But O! the sinner's dreadful doom,  
When Christ shall say, Depart;  
For you in heaven there is no room,  
Go down, for hell's your part.

To you I called with weeping eyes,  
And preached my Gospel loud;  
And sent my servants out likewise,  
But still you were too proud.

So you must take that dread abode,  
Where fiery billows blaze;  
Prepared for all who know not God,  
And who do hate his ways.

### SELECTED LINES.

Eternal God, I bless thy name,  
The same thy pow'r, thy grace the same;  
The tokens of thy friendly care  
Open, and crown, and close the year.

"I 'midst ten thousand dangers stand,  
Supported by thy gracious hand;  
And see, when I survey thy ways,  
Ten thousand monuments of grace.

"Thus far thine arm has led me on;  
Thus far I make thy mercy known;  
And while I tread this desert land,  
New mercies shall new songs demand.

"My grateful soul on Jordan's shore  
Shall raise one sacred pillar more:  
Then bear, in thy bright courts above,  
Inscriptions of immortal love."



# THE MONTHLY GOSPEL - VISITER.

Vol. 1. **February** 1852. No. 11.

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## ELEMENTS OF THE CHRISTIAN CHARACTER.

### NO. 1. SINCERITY.

By a brother.

Sincerity is an agreement between our actions and our feelings.—It is to be in reality what we profess to be,—To be to others, what we are to ourselves.—To appear to God who sees the heart, as we appear to men who see only our conduct. The Latin word *SINCERUS*, from which our English word *sincere* is derived, comes from *SINE* and *CERA*, and signifies without wax, as pure honey, which is not mixed with any wax; and conveys the idea of purity. This seems to be the primary meaning of the word *sincere*.—And when it is applied to Christian character, it means the Christian acts from a pure motive in all his engagements. It does not imply that a Christian to be sincere, must have attained to spotless purity of character. But if we have been sincere in embracing Christianity, purity of heart, and purity of life, are what we are striving for.—And if any are not striving for these, they cannot be justly called Christians.

The sincerity of the Christian is proved by his exertions to obtain that holiness or purity of character, which he desires: For no person can sincerely desire a thing if he does not make efforts to obtain it; provided, it is within his reach. The meaning of sincerity as given above, seems to be the meaning of the word as used by the sacred writers. "Let us keep the feast, not with the old leaven, neither with the leaven of malice and wickedness, but with the unleavened bread of sincerity and truth." 1 Cor. v. 8. That is, as the Jews put away at their passover all the leavened bread that remained in their houses, and used unleavened bread at their feast, so let us

put away all the leaven of sin from among us, and let us keep our feast in purity of heart, and in accordance with the directions of truth. "Wherefore laying aside all malice and all guile, and hypocrisies and envies, and all evil speaking, as new-born babes desire the sincere milk of the word, that ye may grow thereby." 1 Peter ii. 1. 2. That is, feed on the pure word of God.

The severe reproofs given by the Lord to those worshipers who lacked the element of character under consideration, show us the importance of it. "Wherefore the Lord said, for as much as this people draw near me with their mouth, and with their lips do honor me, but have removed their heart far from me, and their fear towards me is taught by the precept of men: Therefore, behold, I will proceed to do a marvelous work among this people, even a marvelous work and a wonder: for the wisdom of these wise men shall perish, and the understanding of their prudent men shall be hid." Isaiah xxix. 13 14. The judgment here threatened, is the taking away of wisdom and understanding; and thus giving them up to spiritual darkness,—to believe a lie, that they all might be damned." 2 Thess. ii. 11. 12.

The same characters that the prophet describes, abounded in the time of the Saviour. Their outside appearance was very fair and sanctimonious; but what moral corruption lurked within! He exposed the want of sincerity in their religious character, and pronounced woes upon them, see Matt. xxiii. How different is the character of the sincere worshipper! Such was David. "When thou saidst, Seek ye my face; my heart (mark! not his lips only,) said unto thee, Thy face, Lord, will I seek." Ps. xxvii. 8. The apostle Paul, when speaking of believers obeying the form of doctrine

delivered them, says, "They obeyed God, who desires truth in the inward parts." (Ro. vi. 17.) This is a plain representation of that obedience, which is better than sacrifice. 1 Sam. xv. 22.) And of that, which will give us right to the tree of life. Rev. xxii. 14.

GOD is not worshipped with man's hands. Acts xvii. 25, That is, not with our bodies merely. Christians are to present their bodies, a living sacrifice to God. Rom. xii. 1.) And this is done, when the bodily actions called forth in religious worship, or in answer to the calls of duty at any time, are produced by the volitions of a heart, whose language is, "I come to do thy will, oh God;" Heb. x. 9. Or, when our members are yielded servants of righteousness unto holiness. (Rom. vi. 19.) By having the marks by which Christians are usually distinguished, or, by having a form of godliness." 2 Tim. iii. 5.—by performing our prayers; by our regular attendance at worship: by our communing with Christians at the Lord's table; by taking part with them in practicing the ordinances of the church, and by abstaining from the gross sins forbidden by the laws of Christianity; we may pass among men for good Christians.

But what will God think of our prayers, although they may be attended to, night and morning, and at other seasons too, if the grateful acknowledgments our lips have uttered, have had no corresponding feelings in the heart; and is while we have earnestly petitioned him for his blessings, we have had no relish for them; and in reality, no desire for them; and if the insincerity of our prayers for the conversion of sinners in order that they may be happy in the enjoyment of heaven with us, is seen in the fact that we are not trying to make them happy here in this life; and if while we are attending to the ordinances of his house, they are tiresome to us, and we have no delight in them! Surely such service must be an abomination to that

God, who desires truth in the inward parts.

Mens' motives have but little to do with the morality of the world, and of worldly institutions. But they have much to do with the morality of the Gospel of Christ, and of the institutions of heaven.—Men may enjoy a membership in many societies, & reap the advantages of those societies, by a mere external compliance with their rules. A man may pass for a good Free-mason and enjoy all the advantages of that order, and be at the same time opposed to the principles of the brotherhood. Or a man may belong to the sons of temperance, and he may pass for a good temperance man in the world; and in time of need he may draw liberally out of the funds of that institution; and yet in secret he may indulge in drinking; or, be insincere.

But a member of Christ's church cannot enjoy the blessings communicated by heaven through that institution, without his attachment to it is sincere—his submission to its laws sincere,—and his reverence and affection for its author sincere. It is true, a member of the Christian church possessing talents and influence, may gain honor; and a member in needy circumstances, may by the charitable contributions of the church be relieved; and both be unworthy members. But such cannot enjoy that "peace of God, which passeth all understanding." Phil. iv. 7.—That "joy unspeakable & full of glory." 1 Pet. i. 8. The richest blessings, the sweetest bliss and the highest enjoyment which the immortal soul can wish for, the impure must forever remain strangers to.

With what carefulness should we examine our religious characters and see that we have all the parts necessary to form a real Christian. We have to do with a God, to whom all things are naked and opened. Heb. iv. 13. Hagar's faith is worthy of our attention. Although she lived under circumstances less favorable to a correct knowledge of the divine character, than those under



which we live, how correct was her view of God's omniscience. "And she called the name of the Lord that spake unto her, 'Thou God seest me.'" (Gen. xvi. 13. The God who spake in time past unto the fathers by the prophets, and who has spoken in these last times unto us by his Son, (Heb. i 1.2.) is the same God that spake unto Hagar. And we may well call him by the same name; for it is an expressive one. And let the solemn truth, that God sees us, make us sincere in all our approaches unto him, and in all our efforts to serve him.

Sincerity is an element in, or a part of the Christian character; and not the criterion by which we decide that character. Although a man cannot be a Christian without being sincere, yet a man may be sincere, and be a great sinner. Paul was as sincere when he was persecuting Christ, as when he was preaching Christ. And he describes his character when a persecutor, as the chief of sinners.

(We gladly hail this new correspondent, and bid him right welcome to our columns. His communication speaks for itself, and needs no comment of ours. We trust it will be read with interest and profit, as the subject is one of the highest moment. There are one or two illustrations in the foregoing essay, which might possibly prejudice some readers against the writer, and we feel it our duty if possible to prevent it, in as much as we desire to communicate much more from his pen. We mean his allusion to Free-masonry and the Sons of Temperance, by which some might think, he was rather favorably inclined to these fraternities, if not altogether a member of them.

Now, knowing him as we do, we can assure our dear readers, that we verily believe, neither of these suppositions is true. Nay we venture to say more. We believe it to be morally impossible for a consistent brother, or as we would rather say, a living member of Christ's body, the church, to be at the same time a member of any other body or society in the world. Would we not thus contradict practically and continually our solemn engagement, when we made that good confession before many witnesses,

and declared, that we would renounce the world with all its vanities, and though we should live yet a while in the world, that we would no longer be of the world!— — —

This subject has been once mentioned by a correspondent (see July No. page 57.) and much has been said in a general way under the caption of "Nonconformity to the world," but it is by no means exhausted. We wish to see the question in said letter about receiving members, who are Sons of Temperance, and about dealing with members, who become such, scripturally and satisfactorily answered. Will not some brother undertake the task? Will not you, dear author of the above!—Ed.)



Communicated.

"And how I kept back nothing that was profitable unto you, but have showed you, and have taught you publicly and from house to house." Acts xx. 20.

My dear brethren. I am much afraid that the teaching from house to house is very much neglected in our times; at least in all the churches that I am intimately acquainted with. Many of our present teachers and even elders do hardly recognize it as a duty and consequently do not at all attend to it in their churches. Before God I can say that I write not to find fault or expose the faults of my brethren. But "to stir you up by putting you in remembrance" 2 Pet. i. 13. of duties neglected.

The angel of the church of Sardis was admonished to "be watchful, & strengthen the things which remain that are ready to die." Rev. iii. And the apostle Paul said to the elders of the church at Ephesus, "Take heed therefore unto yourselves and to ALL the flock, over the which the Holy Ghost has made you overseers to feed the church of God which he hath purchased with his own blood." And then calls them to remembrance, that by the space of three years he ceased not to warn EVERY ONE night and day with tears. v. 31. Now from this we clearly learn, that it is a duty devolving on those persons who have the oversight of a church to teach, feed and warn



every one. And this cannot be effectually done by public preaching only, for many will not take the lesson home to themselves; others readily admit the truth, but do not carry out or practice all its precepts.

There are some (with sorrow in my heart I must say many) members, who have no religion at home, no family worship, and even some sit down from time to time at their tables loaded with the rich gifts of Providence, and partake of it, without acknowledging and returning thanks to the giver of all good and perfect gifts. 1 Tim. iv. 4, 5, James i. 17. The consequence is (besides the loss they sustain themselves) their children grow up without any love or respect for the religion they profess. By such members the cause of Christ must suffer in many respects.

My fellow laborers, let us not neglect our duty. The glory of God, and the eternal destiny of those committed to our charge require our present action. Will not some of our experienced brethren take the matter in hand, and inform us, how the private or teaching from house to house can be best performed, whether our visits should be regular, — monthly or how often. Brethren I feel the responsibility of a minister in the "Word and testimony" and in the "house of God," and am willing to try to do my duty, but stand in great need of the assistance of my fellow-laborers in the Gospel.

The subject I have presented in a certain degree is a consideration which demands the serious attention of those who are called "as workers together with God" to "build the old wastes" to "raise up the former desolations," and to "repair the waste cities."

A laborer in the Lord's  
Vineyard.

[In as much as the Gospel Visiter is circulating far and wide, notwithstanding the still small number of subscribers, and in as much as the writer of the above article has charged us, to add or abridge, as we see proper, we feel it

our duty to say, that the subjects treated on by our beloved brother are of the highest importance, and that if the servants of the house of God neglect their duty in not only teaching publicly, but also in visiting from house to house, and if the children of the family of God neglect their duty to come daily before their heavenly Father with prayer and praise and thanksgiving, both cases are truly lamentable, and the consequences, if not repented of, will be fearful indeed. Alas! it appears by the words of our Jesus, that of those who went forth to meet the bridegroom, one half will be foolish, having no oil with them, and will have finally to hear the awful words from the mouth of their Saviour, "*Verily I say unto you, I know you not.*" Matt. xxv. 12. As the children of Israel had to gather Manna daily in the wilderness, so Christians must gather daily the oil of grace, or they will soon be wanting and in darkness. And it can be had, be assured, for the asking. So says the word, "Ask, and it shall be given you." So every one, that has asked in faith, has found out by experience, that "*he that asketh, receiveth.*" Matt. vii. 8.

With regard to visiting our members, or teaching from house to house, we think our brethren have always considered this as a solemn duty. But how often we are to do this, is impossible, and would be improper for any one to prescribe, in as much as the word of God says nothing about it. As far as we are acquainted with the brotherhood at large, it has been the practice as it was handed down to us from our predecessors, that every member in the church should be visited at least once a year, and as many times more, as there was any cause. When there were yet no meetinghouses, and meetings were held, as they are still in many churches, in rotation at the houses of the members, all our meetings were in a manner teaching from house to house. Since we have meetinghouses, there is danger, that we become estranged to each other, if we are not watchful, and visit our members more frequently. If any brother could furnish a more definite answer upon scripture-ground to the point introduced here, we should be glad to insert it, and much more, to hear our old brethren's mind expressed on the subject at the next Yearly Meeting.]

## NEW BOOKS.

*Testimony on the Ancient Mode of Baptism.*

(We have received but a few days ago a new German work, or rather the first volume of one, the full title of which is as follows.

*"Geschichte der Christlichen Kirche von ihrer Gründung bis auf die Gegenwart. Dargestellt von Philipp Schaff, Professor der Theologie am Prediger-Seminar zu Mercersburg in Pennsylvania. Matth. 13, 31—33. Erster Band: Die allgemeine Einleitung und die erste Periode vom Pfingstfest bis zum Tode des heil. Johannes. (Apostolisches Zeitalter. I. 30—100) Mercersburg, Pa. Selbst-Verlag des Verfassers. x. 1851."*

We have scarcely had time yet to look into it; but from what little we have seen we promise ourselves a rich feast of historical truth. For the present we avail ourselves of the notice and labor of extracting and translating done by 'The Disciple', from whom we copy the following:)

We have before us the first volume of Prof. Schaff's Church History, reaching from the day of Pentecost to the death of the apostle John. The author has chosen to write it in German, and although written and published in America, it nevertheless deserves to occupy an honorable place among the best works in this department of literature, in Germany. It bears throughout the marks of German study, research and perseverance; and is written, moreover, with a fervor and pathos, seldom to be met with in works of this kind. The author shows that the subject he has undertaken to unfold, engages all his heart, both as a scholar and christian. Prof. Schaff has been a faithful student and an ardent admirer of the great and good Neander, and has drunk deep into his spirit. In consequence of his great reverence for this great man, whose personal friendship and instruction he, for some time, enjoyed, he has beautifully and touchingly dedicated his work "To the memory of Dr. Augustus Neander, father of

modern Church History." The entire work, when completed, will number about nine volumes, and is designed to reach to our own times. We shall take pleasure in laying before our readers, from time to time, some of the choicest passages of this first volume. For the present we make a single extract on the subject of Apostolical baptism. Whatever the author may say on this subject will come with weight and authority, as he enjoys a good reputation as a scholar both in Europe and America, in the circle where he is known, and has for a number of years occupied the chair of theology in the theological German Reformed College at Mercersburg, Pa. We will add one word more. Upon this much disputed question German theologians and scholars have always expressed themselves with perfect freedom and candor, and have never condescended to that wretched system of shifting and shuffling, to evade, with a show of learning, one of the most obvious truths in history and philology, pursued by some of our third and fourth rate scholars in America. Eminent scholars in Europe and America, treat this question as men of science, and would not so far risk losing their reputation as men of learning, as to declare what the world knows is false in history and in philology. The following extract is from page 488. We have italicised a few passages:

"As to the mode of the external act of baptism, it is beyond all doubt that immersion and not aspersion was the original and normal form.—This is clear, first, from the meaning of the Greek words, *baptizo*, *baptisma*, and *baptismos*, by which this rite is designated. Secondly, from the analogy of the baptism of John, who performed the act in Jordan. ("En," Mat. 3. 6. comp., 16, also "Eis ton Jordanen," Mk. 1. 9.) Thirdly, from the cases in the New Testament, where baptism is compared to the passage through the Red Sea, 1 Cor. x. 2;—to the flood, 1 Pet. iii. 16;—to a bath, Eph. v. 26;—Tit. iii. 12;—to a burial



and a resurrection, Rom. vi. 4. Col. ii. 12; and finally it is proved *from the universal custom of the ancient church, that always baptized by immersion*, (as the oriental and graeco-russian churches do to this day,) and admitted of affusion or aspersion only in extreme cases of the sick and the dying."

On the meaning of the Greek words, *baptizo* &c., our author subjoins the following note.

"*Baptizo*, (*eis ti, en tini*, also *prost*) is the frequentative form of *bapto*, but differs not from it in meaning, except that the latter, in a *secondary* sense, also means to dye. *Baptizo*, in the classics, always implies an entire or partial immersion, and not every mode of applying water, such as aspersion and affusion, without any reference to the quantity of water used, as many narrow-minded opponents of Baptists, as Doct. Dick, in his *Theology B. 88*, have, by all manner of exegetical subtleties, and by a violent forcing of texts, attempted to prove. To see the truth of our declaration, let any one examine the lexicons, and especially Dr. Alex. Carson's conclusive exhibition of this philological argument, in his work, entitled "*Baptism in its mode and subject*," p. 18—168. It is true that Doct. Robinson in the last edition of his Greek and English lexicon, p. 118, maintains that the word in later hellenistic usage, appears to express the general idea of washing or aspersion, and appeals for this to Luke xi. 38. (Compare Mark. vii. 2—4. and Mk vii. 4—8 (to which may be added Heb. ix. 10.) and to the improbability of baptising by immersion, 3000 on the day of Pentecost, and subsequently 5000, at Jerusalem, since in the vicinity of the city, in the summer, there is no considerable water, but the fountain and stream of Siloam, and the houses were supplied with water from the cisterns and reservoirs. To this it might be answered, that the immersion might have been performed in any large reservoir or bath-house, and it is nowhere said, that they were all bap-

tized at the same time and at the same spot. We can yet suppose a middle-way between a total immersion of the whole body and a mere sprinkling, that is, the immersion or entire affusion of the whole head, and for that there was always water enough in Jerusalem. So that, even admitting that sometimes *baptizein*, may mean merely to sprinkle, (or more properly, to wash,) it must ever be regarded as a most uncommon exception to the rule, and according to all the cases known to me; occurs only where the object—the hands or the vessel—are entirely covered with water by affusion; so that in the end, it still amounts to an immersion, as the object of washing and of ablutions is the entire wetting of the object."

While Prof. Schaff will not give up to Baptists the question of the *subject* of baptism, he nevertheless says farther "On the mode of baptism, therefore, *the impartial historian must admit that the Baptists are right*, as almost all German historians have done; as Neander, Knapp, Hoesling, &c. It is well known that the reformers Luther and Calvin, and several of the old Protestant church formularies, gave preference to immersion, which, doubtless, is much better calculated than aspersion, figuratively to represent the idea of baptism, that is, the entire purification of the inner man."

Prof. Schaff's excuse for practising sprinkling, is given in the following passage: "The use of water certainly belongs to the sacrament, but the quantity cannot be essential no more than the quality, whether sea or fresh water, whether warm or cold. Else the action of the Holy Spirit would be bound to something material and accidental. Differences of climate also, and the state of health, should be taken into the account, and the ancient church therefore allowed an exception in cases of sick catechumens."

To this we simply reply, that immersionists have no disposition to "bind the action of the Holy Spirit to anything



material or accidental:" they are satisfied with believing, as Prof. Schaff himself admits, that the institution ordained of God by his servants was *immersion*, and that he gave, not in a single word, any privilege to change or modify it for any reason whatsoever. All we have to do therefore, since God never permits man to change his ordinances, is to practice as God has ordained. And if insisting on *immersion* as the apostles always did, [for they never said one word about sprinkling or pouring in connection with church-baptism,] is "binding the action of the Holy Spirit" &c—the charge lies against the Apostles and the Holy Spirit itself, whom we follow in this practice, and not against us.

Our author further adds: "Some even in the ancient church were not willing to admit churcal baptisms as valid, and Cyprian ventured to defend it only as a case of urgent necessity and on a ground of special indulgence from God. [See his Epist. 76 ad Magn.] There were church laws which prohibited those thus baptized from occupying any offices in the church; more especially because many of them had been induced to submit to baptism from a fear of death, and without due preparation. Not till the 13th century did sprinkling become a general rule and immersion an exception; and this was occasioned chiefly by the gradual decline of the baptism of grown persons, and from motives of health and convenience, as all children were treated as infirm."

\* \* \*

### CORRESPONDENCE.

Dear brother.

I embrace the present opportunity to write a few lines to thee a brother beloved, and by so doing I can inform thee of our general health.

But the principal object of my writing is this. We at B \* \* \* have among us a very interesting sister, and some of our brethren think she ought to preach,

[which she can do] and get her at it sometimes, while some think she ought not to preach, and seem displeased at those who had her to exhort in their houses. [The sister is a Virgin.] So we undertook to counsel the case in the congregation yesterday, when the minutes of the Y. M. were called for, in order to see what the brethren in Y. M. said on this subject, some said the minutes said one thing, and others said they said another thing, and after search being made, it was found that we had no copy of said minutes in the congregation. So we deferred the case till we could write to thee, for a copy of the query and answer of that case. Some of the brethren thought that that case was before the Y. M. held at the house of brother Mohler in Cumberland co. Pa.

The brethren requested me to write to thee, which I humbly try to do, and beg an answer from thee as soon as convenient. And I remain thy weak but well-wishing brother in Christ.

Answer to the above.

Dearly beloved brother!

Having received your two favors on the same day, and having disposed of the one which pleased me best, by giving it publicity through the columns of the Visiter, I feel it my duty to try to answer your other, though I consider it a difficult and delicate task. Yes I must confess, it fell on me like a thunder clap in mid-winter, and I felt sorry and deeply concerned for that very interesting sister among you, and for those brethren who think she ought to preach; nay, not merely for them, but for you, the leaders of the flock, and for the church at large. But as you have not asked me about my private opinion, which makes my task somewhat easier, and only require a copy of the query and answer with regard to a similar case, which, as you think, came up before the Yearly Meeting held in Cumberland co. Pa. I can only say, that though I attended not only that, but every Y. M. since

1830 with the exception of two, and though I was frequently called by the old brethren [the committee] to attend with them in their private consultations, even at that early date, and consequently was a witness of them, it was not until the Y. M. of 1837, that I was called to record the transactions of the Y. M. and also charged to print them, of which latter years I suppose you have the copies. It is true, being in a habit of making memorandums of any thing that interested me, I took my own private notes also of those Yearly Meetings before 1837, but I consider these private property, until duty requires me to give them up. Whether there are any authentic records of those Y. M. extant or not, I am unable to say. You perceive then dear brother, that under these circumstances I cannot fulfill your request as you desire it.

Thus far I had written soon after the receipt of your letter; but I could not thus send it off. I thought, may be some other brother could furnish, what I could not. At any rate I considered the case you stated of such importance, and I felt so deeply concerned for you all, that I could not rest until I had consulted some of our elder brethren about it, hoping also to obtain perhaps thereby that copy of Minutes, which you desire. In the latter object I failed thus far, but with regard to the question itself I received the following opinion and advice, which appears to me so fair and acceptable, and impartial withal, that I feel free to communicate it to you, dear brother, and through you to all the well-beloved brethren and sisters in your branch of the Lord's vineyard.—It is as follows:

“In as much as the question is of comparatively recent date, having never occurred during the first hundred years, since the brethren settled in this country, and apparently very difficult to solve withal, having caused in the first instance a division of sentiment and difference of opinion in the brotherhood, never known before;—

And in as much as love, union and harmony in the church cannot be preserved, unless each and every private member, and more particularly each and every public brother is willing to be guided by nothing less than the eternal principles and express declarations of the Word of God, and unless each church is willing in all church matters to act in full concert with the whole body of the Brotherhood or church of Christ, and in any doubtful matter to postpone action, until the same has been examined with the best light the whole church possesses, and until a unanimous decision of the Yearly Meeting is obtained according to the eternal principles and express declarations of the Word of God, as afore said, which we all profess to be our only rule and guide,—and

Lastly in as much as this question has never been fully discussed and decided in Yearly Meeting, for reasons well known to us and to you too, the chief of which was, that our old brethren then in their wisdom considered it inexpedient; but hoping and trusting, that the time is now come, when we all, that is, all the church, are prepared calmly, dispassionately and impartially to consider this delicate matter; that we all have grown in wisdom, and in the grace of God, as well as in years, since this question first agitated the church;—

THEREFORE we would humbly, yet earnestly entreat our very dear brethren and sisters at B \* \* \*, to pause and reflect, whether it would not be the wisest, the best and the safest plan for you, before proceeding any farther in a church-capacity in this particular case, neither strictly forbidding nor encouraging those little meetings, to lay the whole matter before the next Annual Meeting, for which purpose we suggest to you the following simple queries;”

1. When a church is fully supplied with a sufficient number of able preachers and ministers, so much so perhaps, that even these cannot all speak at every



meeting, without trespassing on time and the patience of the hearers, and consequently on the principle of order, is in such case a church bound to accept of the services of another—extraordinary—preacher, because some members think, he ought to preach, or because he can preach?”—

“2. Is that longing of brethren to hear others besides those who were regularly chosen to preach, for the encouragement of the latter, or must they not take it as a silent rebuke, that their services are not acceptable?”—

3. “Is there any warrant, any command or example in the New Testament to appoint sisters, old or young, interesting or uninteresting, married or unmarried, to be preachers?—When these and other serious questions are satisfactorily answered according to the principles of the Gospel, which we hope to God, the Father of Light, will be done, and for which we will pray with you most earnestly, then you will be enabled, if you follow the still small voice within, to decide your own case, as it is pleasing in the sight of God, and beneficial for the salvation of your souls, and for the peace of the whole church.”

This is the sum and substance of the advice I received, to which not only I, but our whole church unanimously agreed, to whom your letter and this answer was read yesterday. Oh dear brother, let us prayerfully and with a candid unbiassed mind search the scriptures, study its principles, and drink in its spirit, that we may be able so to lead the flock in the right way, that none of them will rise up one day and say, It was your fault that I went astray. Ye shepherds, be of One mind. And believe me to be your loving and sincere, though very weak fellow-servant in the Lord. Pray for me!

P. S. Our sisters have desired to ask those brethren, who want our dear young sister to preach, the following questions, viz.

What they would think of a shepherd

sending forth one of the most tender lambs of the flock “into the midst of wolves, this being the mission of preachers according to the express words of our great Shepherd? See Matt. x. 16.

And, if that lamb should be destroyed by those wolves, who would be responsible?

To their beloved young sister at B\*\*\* our sisters here would send in love for her most serious consideration in the closet, accompanied with fasting and prayer, the words recorded Luke ii. 19. “But Mary kept (mark! kept) all these things and pondered them in her heart.” Your sisters in Ohio think, that this Mary was a wise Virgin.

Finally the question was asked, in the church, Shall this letter be privately sent or published, and the unanimous conclusion of the church was, that both letters should be published in the “Gospel-Visiter.”

\*\*\* Since it has been concluded by our church, that the above letters are to be published, the writer feels the delicacy and responsibility of his position in a still higher degree, and the danger of being mis-understood, or rather seeing his brethren's views mis-understood by some of the dear readers of the Visiter, he therefore deems it his duty to add something more. Rest then assured, that our old brethren always fully agreed with Moses, when he said, Num. xi. 29. “Would God, that all the Lord's people were prophets, and that the Lord would put his spirit upon them!” and with Paul, 1 Cor. xiv. 5. “I would that ye all spake with tongues, but rather that ye prophesied.” And if you ask for proof, whether these liberal sentiments are carried out by the Brethren, we beg you to consider, how our public and our council-meetings are conducted. When meeting is to be commenced, is there not liberty given for any one that has a psalm or a hymn? After singing is not again liberty given to exhort to prayer, as also afterwards to pray? And then again liberty to announce or read a chapter, and after reading to speak? And so on to the end of the meeting? And in our council meetings is there not liberty for every member, male or female, to say his mind on any subject,



which is before the meeting? And when a conclusion is to be made, is not every member expressly requested freely to state, what his or her conclusion is in the present case? And does not the voice of the youngest brother or sister receive as much attention, or has it not as much weight, if it is founded on the Word of God, as if the oldest brother had spoken it?—

Now, dearest brethren and sisters, — look around you and see, whether we as a church do not enjoy greater liberty & greater equality than any denomination or sect in Christendom—consistent with order, and consistent with the word of God! Whether our old brethren nearly 150 years ago did not understand true liberty and even “womens’ rights” according to the Gospel better, than any other people in the world?—Do you think, your old brethren now want to deprive you of your liberty, of your rights and privileges?—Well, I can assure you, even thus publicly, that so far as I have become acquainted with your and my old brethren, they want all their dear brethren and sisters use their liberty more largely. They want you all to use the liberty of daily retiring to your closet with the word of God in your hand, there to read and to pray. They want you all, that are heads of families, not only the brethren, but the sisters too, to use your liberty; and to give liberty to every believing brother or sister present, in holding family-worship, not as a grievous task, but as a glorious privilege. And if you persevere in these two exercises, and see, that they have an influence for the better in yourself and in your family, — then your brethren want you to use your liberty more largely in giving good wholesome counsel to such of your friends and neighbors, as may need it, and if you prove your love also by deeds, your counsel will be accepted, your exhortations will be heeded, your reading and praying at a sick-bed or in any case of distress will sometimes be more readily received than that of a preacher.

And now, dear readers, mark well, & believe me, when I tell you, that your old brethren want you to enjoy the very largest liberty even in the church, in meeting. Christ has given you,—and by your own vote and consent too,—pastors and teachers. They are the servants of the house of God;—you are the children of that house. If servants must do their duty, “the children are free.” If you want to use your liberty in the

church, remember only, that all the other children have the same liberty as you have, and use your liberty accordingly. And if you use it, be sure, the object of every thing to be done in meeting is “for the perfecting of the saints, and for the edifying of the body of Christ.” Yes, brethren, your old brethren want you to use and enjoy liberty,—large, still larger, nay the very largest liberty, that liberty which is for ALL!—

From our first correspondent of the  
Far-Western Brethren.

Beloved brother.

I take the liberty of writing to you again, first to inform you, that your very friendly epistle bearing date of Nov. 5th, (see Nov. No. page 120.) came to hand in due season, though it did not meet your expectation in part as it did not come to hand until five days after our meeting. Had it appeared in time, it would have been an acceptable message to the brethren. — As I am requested by the brethren to send you the three propositions that were offered, argued and unanimously agreed on, as they are written down, which you will find enclosed, with a request that you will give them a place in your useful paper in order that your readers may learn what is the mind the Western brethren are in, towards the Eastern Brotherhood.

You can see, dear brother, that the brethren considered from the strong claims, that each party has, [which is unnecessary now to name] in support of their practice, it would be unwise to insist on a sudden change. But it being a subject that ought to be dealt with tenderly, as it does not amount to a matter sufficient to justify a separation. Seeing that the ordinances in the Gospel are esteemed by all alike, and by observing them, they are as way - marks in proving the spirit of Christ.

But the shade of difference that exists in administering of them, is not considered to be as weighty a matter as the ordinances themselves; which induced the brethren to insist for forbearance and long-suffering to be exercised, pro-

vided a reconciliation could not be effected to produce a change. I will state some circumstance that has come to our knowledge to justify the practice of the liberty we are asking for.

About 12 or 14 years ago there had a few members moved to Iowa; they soon became a small church; they appointed a love-feast, and they called for us from Adams co. to assist them: we obeyed their call, and for the first time, there were ten or twelve Eastern members that attended with us.

Previous to this meeting they had become acquainted with the brethren, their daily walk and the principles they maintained, they acknowledged each other brethren, and they communed after the Western custom. they have had communions in succession every year since. They are about equally divided in number, the Eastern and Western members, it is a growing church. There is no jar between the Eastern and Western members there. They live in peace and enjoy each in love.

Our next call was to Fulton county, Illinois. There was a small church from Maryland, some of us attended their call, there was a number of the Rock river brethren in attendance, and after an interview with each other we acknowledged each other brethren in the same faith, and we communed with each other in brotherly love. There the practice of the East is in part carried out, and we have in succession visited each other. We have once attended on Rock-river, and communed with each other, under the compromise that is asked for in the third "proposition."

There is another church in Hamilton co. Illinois. The members moved from O. They are entirely influenced under the Western practice. In all these places named there has been no jar or confusion. They meet in love, labor together for the building each other up in the faith of the Gospel. And besides these places named there are some moving to themselves at a distance from the churches, and will attend our meetings and partake with us in good faith.

Now, dear brother, I think I will not depart from the general belief of the Brotherhood who have a knowledge of these things. That none of them will say that the peace of the Brotherhood is marred, or the cause of Christ been injured, by the liberty that the Brotherhood has exercised. Now dear brother should we fail in producing a change on either side in council, and the brethren in council

should deny the Brotherhood in the West this liberty. who would be able to estimate the amount of evil that it would produce!

The brethren have appointed four delegates to attend the conference. I am one of the four, if the Lord spares me I expect to attend. Should I be admitted in council with the brethren. I have no accusation to alledge against the brethren. But to unite with them in the labor of the Gospel, and to acknowledge a fellowship with Christ's sufferings by obedience to his commands in brotherly love.

I remain yours in the bonds of brotherly love. *Chas. And.*

### PROCEEDINGS

#### OF A COUNCIL-MEETING,

HELD Nov. 22d, 1851. IN ADAMS CO.,  
ILLINOIS.

The brethren known as the Western brethren, met in council Nov. 22d, 1851 in Adams county, Illinois.

To take in consideration the difference in practice existing in the administration of the *Lord's supper* and *feet-washing* between us and the Eastern churches. It was unanimously agreed as follows. It was proposed, 1. Can we submit to the Eastern practice? Answer not without a proof from divine authority that we are in error. It was then proposed secondly can we ask the Eastern brethren to submit to our practice? Answer from the sincerity and love which we believe to exist, and the long-continued practice of the Eastern brethren, we cannot.

It was then proposed thirdly, that we use forbearance with each other, and unite in the following manner, (to wit,) When the Eastern brethren commune with us, submit to our practice, and when we commune with them, we will submit to their practice; and so hold a union and communion until we as a united body, can have more light, through the goodness and blessing of almighty God.

The above consideration we unanimously submit to the brethren in conference, for your serious consideration, ho-



ping your forbearance and long-suffering will be exercised toward us, until we can see more clearly where the difficulty exists, as we are always willing to be directed and corrected by the word of God.

Signed by order of the brethren.

GEORGE WOLFE.

DANIEL HENDRICKS.

GEORGE WOLFE, jun.



Letter to the Brethren in E. Tennessee, which the Visiter opines, may however be read with profit by every brother in the World.

By a brother now living in the West.

I feel constrained by love to communicate a short epistle unto my dear brethren in East-Tennessee, having learned by private letters, but more fully through the Gospel-Visiter, that a confusion had taken place in that church.

Dear Brethren, I rejoice greatly upon hearing that your difficulties have been adjusted, and that peace and union, heaven's choicest blessings, once more smiles upon you. Believing that a few lines from one that is personally acquainted with you, and who labored publicly for years among you, and had the care of the churches in your parts committed to him by the consent or suffrage of all,—you may reasonably suppose that I still feel,—though absent from you,—a special interest in your prosperity, from the intimate acquaintance, and the confidence I ever had in you, especially the laboring brethren among you, in the different churches.

I believe you will,—from the love and respect you ever manifested towards me,—bear with me in addressing you through the medium of the Visiter, since the opportunity is now afforded us,—in which I truly rejoice—to communicate or converse with each other through the Brethrens' press knowing that many of you feel an interest in, and are supporting the Gospel-Visiter. I truly wish that a general interest was felt not only

in supporting it, but in communicating such things as might prove both interesting and profitable to the Brotherhood.

Another reason that I take this method of communication is,—that such or similar occurrences have, or may take place at times in other parts or churches, and as a word in season, or a good advice in time might save our brethren from a great deal of trouble, disunion or confusion, which otherwise is sometimes unavoidable,

You will bear with me in suggesting a few things to all whom it may concern, which I have found by experience and the word of God as essentially necessary to the prosperity of a church, or for the maintainance of love, union and fellowship, without which no church can prosper. I will begin

I. with the Elder or Bishop.

It should be his constant maxim, that the Bishop is in the church, and the church in the Bishop. Let him be careful not "to lord it over God's heritage," but let him approve himself "a workman that needeth not to be ashamed, rightly dividing the word of truth." As in every well-regulated family there is order; there is economy; there is decorum; there is a proper understanding amongst all the inmates; they labor together for the common good according to the law of God and of nature; their interest is one and the same,—the comfort, the health, the prosperity of all. It is important that the head of each family or church should have the confidence and esteem of its members, which can only be secured or kept by ruling with wisdom, by using no arbitrary power, but doing every thing, that is necessary to be done, by the co-operation and consent of all. Especially let the elder in every weighty matter consult, and be at a proper understanding with his assistants in the ministry. By doing this, peace, union and good feeling can be sustained, if

[Unfortunately the conclusion of this is crowded out, till next No.]



## SELECTED FOR THE YOUNG. NEWYEARS THOUGHTS.

Concluded from page 150.

There would be no difficulty in answering this question, "How we are to make our confession?" to the satisfaction of every repenting and believing soul, if the divine order of the Gospel had not been subverted in so many ways by mis-called human wisdom. These many ways are apt to bewilder those, who seek the right way, and the many voices, which they hear on every side, are too often leading them astray, not heeding the still, small voice of the Lord in His word. That a confession is necessary; that it is our duty and our privilege to confess our Lord, and not be ashamed of Him or His words, is admitted by all professors of every name in so-called Christendom. But how it is to be done, almost every denomination differs from the other in answering this question, and there are so many in our time, that it would almost take a lifetime to examine them all.

Thanks be to the Lord,—and to the comfort and encouragement of all sincere enquirers after truth in this most important point be it spoken,—we have a much nearer way pointed out by infallible wisdom, how to make the good confession. Though we have a much brighter example in our Lord and Saviour Jesus Christ, "who before Pontius Pilate witnessed a good confession," and in all his true followers, "who have professed a good profession before many witnesses,"—yet, withal, we may learn from the example of the humble shepherds, that a new life of the soul must have begun, ere a confession is made;—that this new life proceeds from the word of God, received in faith by the repenting sinner;—that this faith must be established by a firm resolution, to follow the direction of the word of God, wherever it may lead us, and by a full investigation of the same, by prayerful reading and examining its contents and requisitions with the assistance not only

of God, but of those, who have been in the faith before us;—then, and not till then it is our duty to confess the Lord.

Let us also not forget, that confession does not consist in mere words, but much more in action. So the Gospel teaches us, to confess our Lord in the act of baptism, in the act of being added to the church, and saluting our fellow-members with the holy kiss; in the act of washing the saint's feet; in the act of partaking of the Lord's supper and of the communion of the body and blood of Jesus Christ; in the act of observing family-prayer; in the act of attending public worship; in the act of performing every known duty in all our relations of life, and in the act of avoiding every appearance of evil, however light the world may think about it; in the act of confessing our fault, where we have come short of our duty, and in the act of retracing our steps, where we have-gone astray;—and after we have done all this, to confess ourselves unprofitable servants, claiming no merit of our own, but relying entirely and alone on the all-sufficient merits of a crucified Redeemer for our present, ultimate & everlasting salvation.

I ought to stop here, having already been too lengthy in showing the beginning and continuing of a Gospel-life, and close with a few words more on the glorious end of such a life. But love to my brethren and sisters, and especially to my young readers constrains me, to say something more under this head, to which I would humbly beg and invite the most earnest and candid attention of the indulgent reader.

methinks, if we reflect seriously on these things; if we reflect, how much a true confession requires of us ALL, that is, of ALL the members of the household of faith, not one excepted,—we would find enough and more than enough to do, in order to prove faithful in our confession;—and on the other hand, considering that out of Christ there is no salvation, Acts iv. 12. and that Christ him-

self has said, "Whosoever shall confess me before men, him shall the Son of man also confess before the angels of God. But he that denieth me, (shall be ashamed of me and of my words) before men, shall be denied before the angels of God." Luke xii, 8. 9. ix. 26. we should think none that hear the glad tidings of great joy, would delay, but come in haste like the shepherds, and after due investigation of the signs, and realizing the life of Christ, would make the good confession before many witnesses, and be satisfied with the humblest station in the house of God.

But alas! such is the perversity of our fallen nature, that either we do nothing at all in answer to the calls of mercy, or if we at last can no longer withstand, we want to do a little more than is required of us; and in our CONFESSION we either remain far behind the mark, that is set before us, or we feel strong inclinations to go beyond it. This is one of the sorest temptations, with which the children of God are oftentimes tried. In deep humility, knowing how often I have been overcome myself with this temptation, and with fear and trembling, lest I might do more harm than good by what I am going to say, full of love to all the household of faith, and full of confidence, that God with his almighty grace will guide me so to speak and so to write as it may be pleasing in His sight, and beneficial to my dearly beloved fellow-members in the body of Christ,—yea fervently wishing and praying to God in this New-Years' night, that a New-Year of real Gospel-life may dawn not only upon me, but upon all the children of God without any exception. and upon all who really desire it, wheresoever they be;—under these solemn impressions and feelings permit me to set before you not my individual opinion, but the word of God in one or two examples, taken from holy writ.

Brethren! We are told by John in the Revelation (i. 5.) that the children of God are made by Christ "Kings and

priests unto God." Let us then learn of a king, whose name was Saul, what are the sad consequences of not fully and strictly obeying the command of the Lord." Because thou hast rejected the word of the Lord, he hath also rejected thee from being king." 1 Sam. xv. 26. O how can I expect to reign as king with Christ in glory, if I do not learn to reign here over myself, bringing spirit, soul and body into subjection to the will of God, and utterly destroying the enemies of God within me? And how can I hope to be and remain a priest unto God, if I neglect the daily sacrifice due unto Him, in the closet, and in the house? Would to God, every child of God would ask himself these questions before Him, who knows all hearts!

And not only in not coming up to the full requirements of the Gospel, but also in going beyond them we are in danger to lose the glorious object of our hopes. Think, dearly beloved readers with me of Moses, the great prophet and leader of God's people, to whom the testimony was given that "he was faithful in all his house." Heb. iii. 2. Yes, he was so faithful, that he himself recorded for a warning to all, that should come after him, why he was not permitted to enter the land of promise. See Numb. xx. Why was he thus severely punished? Simply because he did do more, than he was commanded. He went beyond this duty; and this, it seems, God considers as an act of disobedience as well as if his command is not obeyed at all. Moses was commanded on a former occasion to smite the rock, but this time he was told only "to speak to the rock." But what, let me ask did Moses do? We find, he spoke to the people, when he ought to have "spoken unto the rock." This was his first mis-step, from whence the others followed, and brought such a severe sentence upon him and Aaron his brother, who had received the charge in common with Moses and did not remind him of his mistake. Time will not permit me to enlarge, but oh! how pregnant with the most solemn lessons is it for us all! How is it possible, with such examples before our eyes, and feeling our own weakness, our own short-coming in present duty, that we still can desire to do more, than is required of us! And how is it possible for brotherly love to stand by like Aaron, and see our brother Moses make such a sad mistake in going directly contrary to the Lord's command, without cautioning, without warning him, and not



thereby drawing upon ourselves the same condemnation? And oh of what use or benefit would it be to me, to be a leader of God's people, even to the borders of the heavenly Canaan,—yea, and to have a view of it from afar off, but at last to be shut out myself either because I took my own course instead of following the Lord's direction, or because I saw others do so, and did not warn them!!!

But there is also a great comfort, which this passage suggests. Though there is danger "in speaking to the people," and though all cannot do so, in as much as the body of Christ though consisting of many members, cannot have more than one mouth at any one time and place,—yet there is not the least danger "in speaking unto the rock," and to this rock we have all, from the least to the greatest, free access, every where and at all times. The apostle Paul tells us, 1 Cor. x. 4. "That rock was Christ." And remember, it is from this rock alone, that the waters of life will flow. Remember also, that it is not only thy most glorious privilege, thy greatest honor and thy purest happiness to go there, but thy most solemn duty & most urging necessity requires it. You cannot live at all a real Gospel-life without drawing daily from this fountain of life. Would to God, all the children of the Most High were willing to avail themselves more freely of this privilege, take the rod, as Moses was bid, which with us is the word of God, as a staff in our hand, a light to our feet, and a rule and guide in our pilgrimage,—and speak to the rock in prayer and praises in secret, in our families and in our meetings! Then there would not be so many weak and sickly among us, and not so many sleep. No, every member and the whole church would continue in life, — in health and in vigor, — like a tree planted by the rivers of water, that bringeth forth fruit in his season, and whose leaves shall not wither." Ps. i. And by so doing and using all other means appointed in the Gospel, we will — through grace — be enabled to continue a true Gospel-life even unto the end.

And, this is the last point we have to consider, *what is the end of such a real Gospel-life, that is, a life of faith and obedience in the spirit of the Gospel, which embraces every Christian virtue, and excludes every thing that is contrary to it?*

As we have tried to learn of the shepherds, how a Gospel-life begins, and how

it is to be continued, we will also not lose sight of them in the consideration of this last point. The last account we have of them is in these words, "And the shepherds returned, glorifying and praising God for all the things that they had heard and seen, as it was told unto them." It is true, this returning of the shepherds may not mean more but this, that after having made known abroad the saying which was told them concerning the holy child Jesus, and thus fulfilled their mission of love, they went home again to Bethlehem, to their families and to their flocks; yet, in as much as no more is recorded of them, we may consider this as the last account of their lives. They returned *glorifying and praising God*. To glorify God is the aim, object and end of a Gospel-life. It must begin here;—it must continue here; but it will not end here. If we continue faithful to the end of our pilgrimage; if we fulfill our mission of love on earth, then we also shall return, like the shepherds, glorifying and praising God; and we shall see, what they saw, and hear what they heard and see and hear ten thousand times more than they saw, in that night when the Saviour was born; for we shall come "unto Mount Zion and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels, to the general assembly and church of the first-born, which are written in heaven, and to God the judge of all, and to the spirits of just men made perfect, and to Jesus the Mediator of the new covenant; and to the blood of sprinkling, that speaketh better things than that of Abel. And there we shall sing with those that had gotten the victory over the beast, and over his image, and over his mark, and over the number of his name, standing on the sea of glass, having the harps of God, and sing the song of Moses the servant of God, and the song of the Lamb, saying, Great and marvelous are thy works, Lord God Almighty; just and true are thy ways, thou King of saints. Who shall not fear thee, O Lord, and glorify thy name! for thou only art holy: for all nations shall come and worship before thee; for thy judgments are made manifest. These words are faithful and true. He that has an ear, let him hear. I will add no more.





Communicated.

# THE SIMPLICITY OF THE RELIGION OF JESUS CHRIST.

The religion of Jesus Christ or the teaching of Christ and his apostles is very different from that taught and practised by a great many of our so-called Christians now-a-days, because it is very evident from daily observation, that many of these professing to be the followers of the meek and lowly Jesus, do not walk that narrow way which is revealed in the Gospel and commanded for us to walk therein, if we wish to gain admittance into the kingdom of glory beyond the grave.

Simplicity means plainness or in other words meekness, harmless ness, humility and an inoffensive manner and conduct in all our intercourse with our fellow-mortals.—The apostle Paul speaks upon this subject, when he says or writes by way of admonition to the Corinthian brethren,—“But I fear, lest by any means your minds should be corrupted from the simplicity that is in Christ.” 2 Cor. xi. 3. But to come a little more to particulars, it is plainly revealed in the word of God, that the children of God are to be a distinct people, separate from the world, that is, their conduct, their walk and conversation is to be different from the children of this world;—yea, they are those who have passed from death unto life, and from darkness unto light. Hence they are called the children of light; their conversation is to be chaste coupled with fear, yea their conversation is to be in heaven. They are to look at the things which are not seen, for the “things which are seen, are temporal, but things which are not seen, are eternal.”

The children of God are not to be conformed to this world, but transformed by the renewing of their minds, that they may prove, what is that good and acceptable and perfect will of God. Rom. xii. 2. They are not to take part in the vain and frivolous of this life (or this world,) neither are they permitted

to take part or encourage those vain amusements or diversions so common in this our day;—no, the children of God are commanded “to deny themselves and to take up their cross daily.” They are “to crucify the flesh with the affections and lusts thereof;” yea, they are “to grow in grace and in the knowledge of their Lord and Saviour Jesus Christ.”

Another consideration respecting the religion or simplicity of the Gospel is the wisdom of this world. How often do persons depend on their wisdom and knowledge for light and information on the subject of the Christian religion! Yet we are plainly taught, that “the wisdom of this world is foolishness in the sight of God;”—for it is written, “I will destroy the wisdom of the wise and will bring to nothing the understanding of the prudent. Where is the wise? Where is the scribe? Where is the disputer of this world? Hath not God made foolish the wisdom of this world? For after that in the wisdom of God the world by wisdom knew not God, it pleased God by the foolishness of preaching to save them that believe. For the Jews require a sign, and the Greeks seek after wisdom, but we preach Christ crucified, unto the Jews a stumbling-block and unto the Greeks foolishness; but unto them which are called, both Jews and Greeks, Christ the power of God and the wisdom of God. Because the foolishness of God is wiser than men, and the weakness of God is stronger than men. For you see your calling, brethren, how that not many wise men after the flesh, not many mighty, not many noble are called: But God has chosen the foolish things of the world to confound the wise, and God has chosen the weak things of the world to confound the things which are mighty; and base things of the world, and things which are despised, hath God chosen, yea, and things which are not to bring to nought things that are: That no flesh should glory in his presence.” 1 Cor. i. 19—20.

# THE MONTHLY GOSPEL - VISITER.

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## LETTER

TO THE BRETHREN IN EAST-TENNESSEE

From a brother now living in the West.

Concluded from page 180.

[We cannot refrain to repeat again, that we consider this letter worthy of the most serious perusal and the most careful self-application of every brother, yes, and of every sister too, throughout the World. Ed.]

By the Elder's doing his part faithfully, peace, union and good feeling can be sustained, if

### II. The Ministers or assistants

Be careful, that they do not go beyond what is entrusted to them, but labor faithfully in their office, ever esteeming the Elder as the father or head of the family or church. In every thing that comes under their notice, and requires action, before acting let them advise with and consult the Elder, by whose advice—if according to the Gospel—they should act. By doing so, the ministering part of a church can go hand in hand; love which characterizes every Christian community will flow from breast to breast, and from them as the head, its sweet influence will be felt and realized in the whole body. And thus by love, the first-born of heaven, envy, the first-born of hell will be cast out, and the very image of Christ can be impressed upon man, and by this, "the first fruit of the spirit" we may "know Christ and the power of his resurrection being made conformable to his will." This is a divine power of attraction, by which we can be drawn to the original, the God of love, and live in him and he in us. Without this heaven-born virtue we are declared to be nothing but sounding brass or a tinkling cymbal; although we speak with the tongues of men and angels, and had all

knowledge, and faith to remove mountains, distributing our goods to feed the poor, or give our bodies to the martyrs flame, it would avail nothing. From this we learn that whatever we do towards God or man, that does not flow from the principle of love, is not acceptable to God. And

### III. The Members in general

Should have a tender regard for one another, and especially for those who labor for them and admonish them. "Obey them, who have the rule over you, and submit yourselves; for they watch for your souls as they who must give account, that they may do it with joy, and not with grief.—With joy,—when they can say, These are the brethren, who were under our care.—They were faithful, "servant in spirit serving the Lord." They attended faithfully at places of public worship. Their seats were never vacant, when it was in their power to attend. They heard with joy, and gladly received our admonitions. They prayed for us; they prayed for themselves; they prayed for and with their families daily around their family-altar. They conversed with their children, taught them the fear of the Lord, as they themselves were taught by Abraham, their father. They did not speak evil of one another, but they bore each other's burden, lived in peace, and thus fulfilled the law of Christ.—With grief, when they will have to say, Here are our brethren, who were under our care.—We tried to watch over them; we wished to admonish them, but we seldom had the opportunity, in public at least.—Their seats in public worship were mostly vacant, and when they did attend, they seemed not to pay much attention to our admonition. They lived careless!—and prayerless!!—They were



not afraid to speak evil of their brethren, and even of their ministers, and thus gave evidence themselves, that they were destitute of the leading principle of our religion, of brotherly love; and where this divine principle is wanting, as has been shown already, ALL is wanting. Their religion is vain.

It is generally from the want of love, and the effect of it Christian forbearance that disorder & confusion arise in churches. And where such a state of confusion has existed, and peace and order has apparently been restored, it requires circumspection and carefulness, that they do not fall again into the same disorder. Like a body that has been afflicted with a serious disease, it requires great care in its recovery, and a strict regard to diet, lest it relapse into the same disease, and perhaps beyond recovery.

Now, dear brethren, I hope better things of you, though I thus speak. I will therefore say in conclusion, Forgive and forget the things that are past! Let not the past discourage you, but from your present condition take fresh encouragement. You well remember the past history of your church, and how its recovery from a former state of sad confusion it revived and prospered beyond all expectation. My sincere desire and prayer is, that similar blessings may again attend you; — that you may take a warning from the past, and — walk in love, union and fellowship. If so, the God of love and peace will be with you.

Receive this as a token of love from one who truly feels a high regard for you and your welfare.

[The following lines appear to us to be most suitably introduced here in this place, after the foregoing excellent address to the Brethren, &c. The brother who wrote these lines, wishes not thereby to discourage others from doing better in translating this most beautiful, because most simple German song.]

An attempt  
at translating the German Hymn:  
*Kommt, Kinder, laßt uns gehen, &c.*  
By a brother in Ohio.

## 1.

Come, children, not delaying,  
The evening's drawing near;  
It is with danger staying,  
In this wild desert here.  
Come, take up courage new,  
To heav'n-ward let us journey,  
In faith and love not weary,  
Till we our Lord may view.

## 2.

We shall repent it never  
To travel Zion's path,  
We know our faithful Saviour,  
Who called us, "Flee from wrath!"  
Come, follow, trust in Him!  
Each one look up to Jesus  
His footsteps follow fearless,  
Straight to Jerusalem.

## 3.

To leave world, self and sinning  
Indeed we'll never rue;  
It is but a beginning  
To bid the world a-Dieu.  
No, children, never fear;  
Despise all worldly off'ring,  
Her smiling and her scorning;  
Come, let us persevere!

## 4.

Come, let's be speedy trav'ling,  
We are yet far from home;  
If we our Lord are foll'wing,  
We'll reach a happy doom.  
Our eye in singleness  
Doth see our Saviour winking,  
If followers are sinking,  
He'll help them in distress.

## 5.

Should e'en a weak one stumble,  
O let the strong assist!  
Let's all be meek and humble,  
Let love fill ev'ry breast!  
Come, let's unite in peace!  
Let each one be more lowly,  
Yet also still more holy,  
Until we meet in bliss!



## 6.

Come, let us lively journey !

Our way is short'ning fast,  
Our days are hast'ning onward,  
And soon may be our last.

With courage new we'll start,  
To be more true and faithful,  
Abstain from all that's sinful,  
And choosing that good part.

## 7.

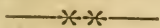
Our life will soon be over,  
Come let us still endure !  
Our days will soon be over,  
Then rest, at home, is sure.  
There we'll for ever rest,  
When we with all the faithful,  
Come to the Father joyful.  
And are for ever blest.

## 8.

So we will venture freely,  
It is worth vent'ring all,  
Denying all sincerely,  
What's hind'ring from our call.  
This trifling world despise,  
And follow loving Jesus,  
The way that he will lead us,  
In him, our ALL, rejoice !

## 9.

O friend, whom we have chosen !  
All satisfying good !  
Thou didst lead us from Goshen,  
Thou gav'st us heav'nly food ;  
We do delight in Thee,  
Thou art our life and pleasure,  
Our everlasting treasure  
Is nowhere but in Thee.



Written for the 'Gospel-Visiter'.  
By a brother.

*"The Master is come, and calleth for thee." John xi. 28.*

These are the words of Martha to her sister Mary, at the time their brother Lazarus had lain in his grave four days already. And in order to profit by them in their application to us, we will consider (first) who is the Master? And the answer is, The Lord Jesus. For so he taught us, when he said, "One is your

Master, even Christ," Matt. xix. 8. And (secondly) To whom does he come? Answer: To his own; for we are all the workmanship of his hand, as the Psalmist has it, "We are the people of his pasture, and the sheep of his hand." And by nature all are lost, and as he came to seek and to save that which was lost, he necessarily comes to all.

How does he come?

First by the secret operation of his spirit, which finds its way to the sensitive feelings and understandings of the children of men and admonishing them of their duty towards their God and their own souls. The Master comes, and by his coming he calls. He visits the father of the family, and calls him, sometimes in the still watches of the night; he hears the steppings of the Master in his soul; he hears the call, "Prepare to meet thy God." The mother is visited, and hears his call. The thoughtless young man and young woman are made to feel the coming of the Master, and to hear his call, O come! give me thy heart; suffer me to save thy soul, and prepare thee for the glories of heaven! —Dear friend, hast thou not been visited by the Master, in his spirit coming to thee, and hast thou not time after time heard him calling for thee? How much thou art profited by his visits and his calls, is for thee to decide between God and thy own soul.

Secondly, the Master comes in his word, and by his word calleth thee, when his word is read, or where it is preached, The Master is come. And he calls all who hear it, to salvation; for his word—the Gospel of Christ—is the power of God unto salvation to all them that believe it. Salvation is our chief concern. The Master coming in his word calls thee to believe it; for it is the power of God unto salvation only to those, who believe it. By his word he calls thee to amend thy ways; to reform thy life; to repent and be baptized for the remission of thy sins, and for the gift of the holy Ghost. By his word he calls thee to give thy body a living sac-

rifice, holy and acceptable to God, which is thy reasonable service. By his word he calls, "Come unto me all ye that labor and are heavy laden, and I will give you rest." And again, "Come unto me all ye the ends of the earth, and be ye saved." Dear fathers, mothers and children! Has not the Master come unto you by his word? Hath he not called you again and again, to consider your latter end, and to be wise unto salvation? Have you profited by his coming? Have you been made holy by his calls? Are you prepared for death and eternity?—O think, while the Master is yet near, while he may still be found, and while he is so ready to do needy creatures good!

Thirdly, the Master cometh in his providences, and by them he calls. The Master comes, when he makes one of our fellow-creatures a subject of suffering affliction. He comes, when he takes one of us suddenly into eternity. He comes very near to the husband, when his compassion is taken away from him in death, and he calls him with a very loud call, 'Thou too must die.' He comes very near to the wife, when the husband is taken away from her in death; he calls her, when she looks around upon her fatherless children, upon all the comfortless things of earth, and tells her by surrounding circumstances, 'Thou too must die, and there is nothing real but heaven. Therefore prepare to meet thy God.' The Master comes, when our children are called away before us into eternity. We are called, when we look upon ourselves as upon withered trunks. We are called to holiness of life by being assured in the word of God, that our children are saved by the shedding of the Master's blood, and that we are to prepare to meet them in the kingdom of immortal glory. The Master comes, when the strong young man dies, when the blooming young woman fades away in death. How very near he comes to the young brother, to the sister, and to the associate! How

loud does the master call thee, while beholding in the coffin the face pale in death of that once much loved form;—with whom thou hast had sweet intercourse on earth; whose immortal spirit is now in a spirit-land, and whose once much-loved form, now, heeds not thy kiss nor hears thee weep. Young man! The Master is calling for thee; young woman, he calls thee; he has a message for thee; and he will send it to thee by the hand of death, and bring thee to judgment, notwithstanding thy present health and strength of body. In a few hours thou mayest be cold in death, and thy soul in the presence of God, who knows the secrets of thy heart. He is calling thee to prepare for such an event.

My dear reader! Hast thou not felt that the Master has come to thy heart in one or the other way of his coming?—And hast thou not heard his call? Well, art thou ready to die? Art thou prepared to meet the judge of all the earth? If not, hasten; delay not; prepare to meet thy God! Oh that God may help us all, is my prayer. Amen.

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Communicated.

By a brother in Virginia.

"Take heed, that no man deceive you." Matth. xxiv. 4. &c.

These are words, that I have often thought of, and frequently I asked myself the question, Why did our blessed Saviour so often repeat them? And I perceive from these words, and conclude from the frequent repetition of them, that there is danger, yes, great danger of being mis-led and finally deceived in matters of religion.

Our blessed Saviour left the shining courts of heaven, and came into this benighted world,—into the midst of a crooked and perverse generation, who had "no hope, and were without God in the world." He brought from God, his heavenly Father, the everlasting Gos-



pel, as it originated in heaven. And, what is for ever worthy of all praise, he did not only say, and do, and suffer all that was necessary for the salvation of mankind, but also caused it to be written in the plainest style, in which it could be done, so that "the way-faring man, though a fool, may not err therein."—

But oh, I feel interested and deeply concerned for the many of my fellow-mortals, who are fully persuaded, that if they only believe in the Saviour, and are praying characters, that is all which is required; and as for baptism, and feet-washing, and the holy kiss, &c. they are mere externals, and therefore can profit me nothing. The baptism of the Holy Ghost is preferable. \*) My

\*) These sentiments are so extensively prevailing among professors of almost every name in so-called Christendom; they have the appearance of charity, high spirituality, and great liberality;—they seem to many the only principle, the only remedy, to heal the havoc and dissension made by sectarianism in Christendom, and to unite all professors under One banner,—that they deserve, in our humble opinion, a little more than a passing notice, and we beg therefore the candid reader's special attention to the following simple considerations.

MAN, as the Scriptures declare, and, as we hope, every one of our readers will admit, consists of "body, soul and spirit." Each and every one of these is essential to the existence of a perfect or complete Man. Take the spirit (of understanding) away, of course there is a living creature left, that breathes, eats and drinks, talks and moves; but it lives only like another irrational creature, and is sometimes worse than the most ferocious beast, as you may see in a Lunatic Asylum, or, alas, almost every day in the haunts of the angry man and the drunkard.—Take the living soul away, the connecting link between body and spirit is wanting, the body is no longer fit for a dwelling of the spirit, and is no more than a dead corpse. And so it is, if you take the body away; the existence of the man in this mortal life ceases. Now for the sustenance of these *necessary* and *essential* parts of man three different kinds

dear reader, this, I think, is a sad mistake, and let me caution you in the words of the Saviour, "Take heed, that no man deceive you!"

of means are equally necessary and essential. The body cannot live upon air;—the soul cannot live upon bread and water;—the spirit cannot live upon either air, bread or water. But what would we think of a man, who would refuse natural food and drink, &c. as mere externals, and would try to live upon air, and ideas as fleeting as air?

Again to expose still more the fallacy of that too prevalent notion, that the externals of religion are not necessary nor essential to a Christian life, let us consider, that the whole man, body, soul and spirit is diseased, sick and in danger of death by reason of sin, and that, as the poet says truly,

"There is but one physician  
Can cure a sin-sick soul."

Let us also consider, that there is no human disease of the body, which does not also affect the mind of the patient, and that on the other hand diseases of the mind are often causes of bodily illness. In every case a skillful physician will try to ascertain the true cause of the illness, and will be regulated thereby in his treatment. He will make his prescriptions so as to remove the cause; he will use or prescribe means of different kinds, moral and physical, and of the latter remedies, some to be taken inwardly, and some to be applied outwardly. But of what benefit would be the most skillful physician to a poor patient, that would profess to have faith in this physician, and would cry all day long, and all night too, Physician, help me! Doctor, help me! But would refuse to take any medicine, any external application?—Or how could such a patient expect a cure, if he obeyed the prescriptions and directions of his physician only so far, as might be agreeable to his own taste or to his own feelings?—Suppose the physician had prescribed to him a complete bath of his whole person, and that afterwards he should now and then of an evening have his feet bathed;—and suppose the patient would say, a handful or a little sprinkling of water on some part of my body may do as well, and as to my feet, I don't see, why I should do this, since they do not need any washing, &c. &c. Would this patient pursue a prudent, a safe,



But your reply may be, "The true principles of religion are lost, and all have come short of true religion." If this were really the case, it would be our own fault. For John tells us in his Revelation (Chap. xiv. 6.) that he saw an angel flying in the midst of heaven, having the Everlasting Gospel to preach, and that angel is (thanks be to God!) still preaching that Gospel. Can we say with truth, that the true principles of religion are lost, while we all have yet that Gospel, in which they are contained? Cannot you, cannot every one that seeketh, find them there? Must you not confess, that you were mistaken in this assertion? And if you examine your other one, that all have come short of true religion, may you not be also under a mistake like Elijah, who once thought and said, 1 Kings xix. 14, "The children of Israel have forsaken thy covenant, thrown down thine altars, and slain thy prophets with the sword; and I, even I only am left; and they seek my life, to take it away." But what was the divine answer? "Yet I have left me Seven thousand in Israel, all the knees which have not bowed unto Baal, and every mouth which hath not kissed him." I say, May you not be under a

may, even a rational course! -- Would not the physician soon leave such a patient to himself? -- And will not the great, the only Physician of our souls do so likewise, if we stubbornly and continually refuse to follow his directions, to obey his prescriptions and to observe his ordinances, not only in so far, as may be agreeable to us, but strictly, entirely & perseveringly? -- Where will we go then, when He leaves us? -- Are not all the remedies, all the directions of our heavenly Physician chosen with divine, unerring wisdom? Are they not administered with the utmost loving-kindness, he always tasting the bitter cup first, & sweetening it for us by his encouraging smile? -- Are they not all appointed for the salvation of the whole man, body, soul and spirit, in the first resurrection? And will any one still continue to say, -- Such are only externals, and therefore can profit me nothing? -- Oh that men would be wise unto salvation! --

similar mistake? But you ask, Where will I find those Seven Thousand now? And I will tell you the way they went, and if you choose to take the same course you will find at least some of them, and if you prove faithful to the end, you will find a thousand times more. The way they went was this, They read the good word of God; they became penitent and poor in the spirit; they ceased to have a good opinion of themselves, and felt condemned, well deserving to be cast away. They now began to cry to God, and by his drawings they were led to God's word and to God's people and when they cried, Men and brethren, what must we do to be saved! -- then, methinks, that faithful angel with the everlasting Gospel, fed their soul, and God's people with the written word pointed out to them, what was their duty. By this teaching they came to the faith, that when we wish to serve God, we must serve him in his own appointed way, and this faith begets (if I may be allowed the expression,) the new man, which is capable of a gradual growth, until he no longer can tarry, but submits to the ordinance of baptism. He now realizes a change of state; the new man is not only regenerated, but born again. He is now a babe in Christ. And now, my dear reader, whoever has come thus far, must look for temptations. For our blessed Saviour was sorely tempted immediately after baptism, and so will all those be, who receive the baptism of Christ. And how diversified are the temptations? First the tempter will say, you must be mistaken in the manner how to serve God; the popular opinion is against you. (But only pray and read your Bible!) To accomplish his designs, the tempter will employ agents, even our fellow-mortals, who have found Christ by a nearer way, who will say with the old prophet, "I am also a prophet of the Lord, and an angel hath spoken to me." 1 Kings xiii. (Read the whole chapter.) So I must say farewell with the words of our Saviour, "Take heed, that no man deceive you."

## CORRESPONDENCE.

✂ For letters received &c. see further on. We have now and henceforth, if the same support is continued, to give monthly 24 pages, and we would very willingly give all original, if our beloved correspondents would supply us more freely still. The January No. exhausted our stock of original communications so completely, that we (in the February No.) had to take recourse to extracts again, though we published only 16 pages. And though we have lately been favored with a good many communications, that in our humble opinion deserve a place in the Visiter, yet we are compelled to make such a selection, that we may not weary the reader with a repetition of the same ideas & commonplace-remarks. If we should happen to overlook something of a writer, which, he thinks, ought to appear in the Visiter, we beg him in his next communication to call our attention to it again. We have now, in little more than 6 months, received nearly 200 letters; hence the reader will see that oversights are possible and excusable.

\* \* We shall give at least one number more before the next Yearly-Meeting, which, if the Lord spares our unprofitable life, we mean to attend, and then, as circumstances will suggest, and duty will require, we shall conclude the first volume with one number more, or continue to the end of the year according to our new proposals in the January No.

Though we are fully apprised of a coming storm at the Y. M. which threatens to sweep the Visiter from the face of the earth, we fear not, in as much as we believe, that Jesus is with us in the ship, who is yet able to speak effectually to the storm, "Be still!"

It is true, that if the Lord would deal with us according to our deserts, he might leave us alone to the fury of the storm, and let the Visiter and ourselves perish together. We have often felt ashamed during the past year of our doings; how little we have done that is really good, and how much we have left undone. Had not so many of our dear brethren come to our assistance, when we were left alone even by our young partner, who left us as early as the beginning of last September, discouraged by the small support of the Visiter, we should have given up our task in despair. But when the Lord at that very time

stirred up the hearts of our brethren, to come and help us, and we ourselves felt strengthened by the Lord, we went on as cheerfully as we could. To Him alone be the glory for all,

Now, having to see to every part of the manifold labors, necessary to such a publication, and having to write sometimes in the greatest hurry without even having time to read over, what was written, before it is put in type, we must beg all our readers for pardon, if there has been any thing offensive in the columns of the Visiter, as we do daily our heavenly Father for what was wrong in His sight. We are far from claiming perfection, knowing as we do, how frail and shortcoming we are. But one thing we know, and we hope our readers know by this time too, "that we are not walking in craftiness, nor handling the word of God deceitfully, but by the manifestation of the truth try to commend ourselves to every man's conscience in the sight of God."

FROM VIRGINIA.

In answer to a brother in the South.

Dear brother.

Having read an article in the Visiter of January by a brother from the South, in which several articles or points are not fully answered by the brother from the West, (page 153.) because, I think, this Western brother had no knowledge yet of those peculiar ideas advanced by a brother in the South; though that letter is very plain on the subject, as far as it goes, that, I think, it ought to be sufficient to convince every man, that the church of God is right, and its practice according to heaven's appointment; yet I feel a willingness to say also a few words to my Southern brother,

I love the attachment, which he seems to express to the word of God; but where will my loving brother show, Thus says the word, and thus was the practice of our Saviour and his apostles, in favor of the mode, which he lays down, "that each one should wash and wipe but one of his brethren's [or sisters] feet?" Here he would depart from the pattern of the Saviour, who not only washed one, but continued and washed



the feet of the twelve, and also wiped them. Now take this example of Christ, and place two brethren in the room of Christ, [as one] in as much as Christ said, "Ye ought [not thou ought] to wash one another's feet." So then the two will wash and wipe six, eight or twelve of their brethren's feet, their own will be washed by other two, and so we wash one another's feet, just like Christ did his disciples' feet.

In as much also as Christ on all occasions sent his disciples two by two, and not one alone, to do his bidding, and to accomplish his ends, and in as much our brother from the West has set forth the subject in so clear a light, that many of the saints did probably not wash feet, until they came even to the age of sixty, I think his argument is conclusive. Though like him I would say, that every brother and sister should be diligent to wash feet as soon as convenient, and sometimes to wipe.

But I wish to say something upon the subject of the age of this order, as set forth by my brother from the South. I think my loving brother hath rather been under a mistake according to my view. He says, "that the practice of the brethren had only begun 143 years ago."\*) Here, I consider, my brother of the South labors under a great mistake. Notwithstanding the church at the time alluded to underwent some reformation, yet it would be a task to prove, that feet-washing was not in practice before that time, by the church of God in the same form as it now is; yea it is manifest, that it was, even from the days of the apostles, as above shown.

But let us see, where that form which our brother contends for, had its origin. The first that we see or hear of that or-

der is among some of our so-called modern Christians. They sprung up within a few years, and with great zeal advocated the ordinance, and in a short time nearly abolished it again from among them. I think, it would be hard to prove that form to be more than fifty years old, if that. However perhaps my brother may say, that the word saying "one another" makes it older. But I think, that the writer on page 153 of January No. and what has been said above, has shown almost to a demonstration, on scripture-ground, that the church has now, and always had the true order of Christ, and we believe and hope, always will have it, until the end of time, though at one time some few had been led to perform feet-washing at the wrong time, though they observed it in the proper form, and were willing also to observe the proper time, after they were like Apollos taught more perfectly the way of God. Acts xviii. 26.

As touching the breaking of bread by the sisters, it seems to me to be hardly worth while to spend much time about it. I often thought, that if it was nearer the word of God, than the practice now is, it would of course be more convenient. But I would have to ask, where is the word or example which says, that a sister should break bread? That the Saviour himself broke it, and gave to his disciples, see Matt. xxvi. Mark xiv. Luke xxii. So if a change would be necessary, in order to observe Christ's example, we would have to change it the other way. That is, not to let even the brethren break the bread and give it to each other, but to let the administrator do it. Thus Jesus did.

[But let us remember, he alone was Master, and we are all brethren; we have neither clergymen nor laymen among us; beneath the cross of Christ we stand all on a level. None of us, if we are truly humble, is willing to assume the Master's place; we acknowledge by the very act of breaking the

\*) [Our dear brother has in this case overlooked the first part of the testimony contained in the book alluded to, or he would have found, that FELSINGER's testimony is over 200 years old, and that he refers back to every age since the days of the apostles, see from page 49 to 96. Ed.]



bread one to the other, the general priesthood of the brethren, 1 Pet. ii. 9. as we do likewise by even the most aged minister not presuming to perform any act of worship in the house of the humblest private brother without his leave or request, merely because we consider every brother as high-priest in his own house, (oh that all our dear brethren would reflect on their high calling, privilege and duty!) and that, though some of us only are now called to the public ministry, others may and will be called to the same hereafter.

On the other hand remember also, that beneath the cross of Christ we may learn, as well as our brethren before us had undoubtedly learned, the proper distinction between the male & female part of the church, though our dear sisters stand on the same level with us.

There, by the cross of Jesus, see John xix. 25—27. you find standing the mother of Jesus, representing as we may be allowed to say, the female portion of the church, and the disciple, whom Jesus loved, representing the male portion of the church. Jesus, seeing them, gives to each a charge. He saith unto his mother, "Woman, behold thy son!" Then saith he to the disciple, "Behold thy mother!" What these charges meant, we see in the conduct of John, of whom it is said, "And from that hour that disciple took her into his own house;" undoubtedly to comfort and support her not only in her present distress, but to take care and provide for her, as long as life lasted; and she submitted willingly, and did not look to any other person for support but him, whom Jesus had appointed as her protector. There is no relation in life between the two sexes, more pure, more holy and more tender, than the relation between a widowed mother and a dutiful son, and in this relation stand the two sexes to each other in the church; the sisters know and feel and are happy in their dependence on the brethren, as their natural protectors; the brethren know,

and feel and are happy in performing their duty towards the sisters, whom they revere and serve as mothers and sisters in Christ, and therefore they see to it, that every one of their sisters is provided for, and actually receives the sacred emblems of Christ's sufferings and death. And how could it be done better, but that the administrator serves them himself, and gives to each the bread and the cup into her own hands! Ed.]

Oh how careful ought we to be in trying to improve, where the word of God, and the practice of the brethren harmonize so sweetly, and where the least change may create disharmony! It is true, our sisters are fellow-sufferers with us in affliction, and co-heirs with us of salvation; but no-where in scripture were they entrusted with the ministry except as deaconesses, as far as I am acquainted with the word of God, and in this may be another reason, why our ancient humble sisters never did, nor ever wished to break bread to each other. Much more might be added, but I will leave off.

Another Reply to "A brother in the South."

From the West.

According to request (see January No. page 166.) I take the privilege of making a few remarks on the subject contained in the letter [page 164 &c.] from a Southern brother. What makes me more ready to take it in hand, is this; having a few days ago received a private letter from a brother in the South, though I am inclined to think it is not from the same brother, yet the items objected to in the first, are the same in the second. And if I knew that which has been said already on these subjects, would be satisfactory to our dear brethren, who think they have got new light on these subjects, I would rather say no more about it, since so much harping upon one string may not be satisfactory to the readers of the "Visiter."

Furthermore, I consider both letters answered as far as regards the present practice of feet-washing in my former article, [Jan. No. page 153.] although it was published before either of those letters came to my notice. Yet for the sake of these brethren and others, who may be under similar temptations I will make a few additional remarks.

The first I will notice is the stress laid upon the short and expressive sentence, "Wash one another's feet;" which it is contended cannot be done, unless every brother or sister washes and wipes on every occasion one brother's or sister's feet. It is, I believe, admitted by the brethren in general, that no passage of scripture should be so construed, as to contradict other passages. Now let us refer to passages of scripture, where similar expressions are made, and see how they are to be understood.

Heb. iii. 13. we read, "But exhort one another daily;" and chapt. x. 25. "But exhorting one another." In these two passages which we have selected for examples, the very same language is used. "Wash one another." "Exhort one another." Now if the above explanation is correct in the one, it must necessarily be in the other. This inevitable conclusion then we would have to come to, that every brother and every sister must exhort.

But to prove that this would be a false construction we refer to Paul, Rom. xii. where the different gifts of the different members of Christ's body, the church, are clearly set forth, and that every member should be faithful in their peculiar gifts, communicated to them by the Spirit of God "for the perfection of the body." Among others it is said, "He that exhorteth, let him wait on exhortation." As brevity should ever be regarded, let the above suffice on that subject.

Secondly, our brother or brethren seem to lay great stress on the personal pronoun "ye," as having reference to all the members of the body. To this

we assent, and it cannot amount to any thing more or less than what has been shown in the article above referred to. A little more on this subject. "Ye are the light of the world." It is said of John the Baptist, "he was a burning & shining light" in proclaiming to the people salvation through a coming Saviour. Again it is said, "He shall give light and knowledge of salvation unto Israel for the remission of sins." How? By preaching repentance &c. Can we suppose that every one referred to by the pronoun "ye" must be a light of the world in the same way!—I answer, No; but rather as Christ is represented to be "the light of the world," in as much as he taught what he practised, and practised what he taught. So in like manner should the members of his body; the ministering part should faithfully preach the Gospel, and with the members in general should live up to the principles they teach and profess. By doing so, we would be united together by faith and practice, men could see our good works, and would glorify our Father which is in heaven.

Again it is said, in order to justify our practice, the text should read, "So ought some of you also to wash, and others to wipe your brethren's feet," for I have given you an example, that some of you should do, as I have done to you." My dear brother, can you not see, that this would in no wise justify the present practice? But it might be truly said, These some are pointed out as the actors, and the rest as the objects of the action. The first would assume the place of Christ, who was so holy, that he needed no washing. The second the poor in spirit, who know and feel their infirmities, and the need of a washing, i. e. a cleansing from sin. But in as much as the Saviour well knew, that the servants as well as the served stood in need of cleansing, he commanded them "to wash one another's feet."

Again says our brother, "The present practice according to the preface of a



book, written by A. Mack, cannot be over 143 years old," — Suppose we would adopt the mode or practice, contended for by our brother, we wonder, how old that would be? One year, ten or twenty? I doubt it. But that the present practice is upwards of Eighteen hundred years old, I unhesitatingly assert. If so, it will, as it ever has, triumphantly sustain itself against any and every opposition, let it come from where it may,

With regard to the second item, in which our brethren in both letters referred to seem to differ in their views from the present practice, I shall only make a few remarks.

First, I do not find that the administration of divine ordinances was ever committed to women.

Secondly, That although man is termed the head of the woman, it is no disgrace nor contrary to the Gospel for him to condescend to take the place of a servant and to serve them in this respect.

Thirdly, It is no disparagement or dishonor to the sisters, but rather complimentary in the administrator thus administering the communion to them.

Fourthly, I can find no just cause either from scripture or reason, why it should be otherwise.

Fifthly, I have never heard an objection made to it by the sisters, and I hope I never shall.

From the high and tender regard I ever entertained towards the Female portion of Christ's inheritance I believe they always will, — while the Spirit of Christ is with them, — remain unassuming, humble and faithful in their holy calling, attending to their domestic concerns, the burden of their family, and at the same time "adorning themselves with a meek and quiet spirit, which in the sight of God is of great prize." Let them be "servant in spirit, serving the Lord;" teaching their children the fear of the Lord; praying for and with them. A Mother's prayer, a Mother's blessing or admonition, oh how solemn! — how

impressive! — Be encouraged, dear Mothers in Israel; your prayers, your admonitions will not be lost. They will be like "bread cast upon the waters, which may be gathered after many days." Yes, if not before, after your earthly tabernacle is dissolving with its kindred dust, and your souls are at rest in the Paradise of God, your sons, your daughters will remember you, your parental care, your fervent prayers in their behalf, which had penetrated the clouds and are laid up before God as a memorial, will be answered to their and your eternal joy and consolation. Amen.

[Some closing remarks &c. of this excellent letter in our next. We would only observe here in this place, that we cannot consider it otherwise but as a special providence, that we were compelled against our expressed intention to insert that letter from a brother in the South, which called forth the two foregoing truth- and power- ful replies, at once calculated not only to reconcile our Southern, Western and Farwestern brethren with the ancient practice of the church, but also to give to every reader matter for reflection on that interesting and important question so recently renewed on the subject of female preaching, of which neither we at the time of inserting, nor our correspondents at the time of writing had the least knowledge. Do not our readers see like us the hand of GOD in this matter, and that we are mere tools and instruments in His hand?]

To the Far-Western brethren!

When I left off in my last, see Nov. No. page 124. I had not nearly got through the subject I had proposed to myself. While I hope that what another dear brother has written since, (see Dec. No. page 153.) will be seriously and in love considered by you, and which (as it is my heart's desire,) may pave the way towards a re-union after a long separation, I cannot excuse myself from fulfilling my design which has the same object in view.

Though we are accused by such, who stand high in the religious world, that our religion consists merely in our round



coats, long beards, in the ceremony of feet-washing and in ignorance,"\*) which accusation we ought very willingly to forgive them, because they know us not, yet I am free to say, without fear of being contradicted, that the brethren are emphatically a people of principles, and not of mere form, and that their principles, are no less than *genuine Gospel-principles*.

You will be aware by this time, that there are more of real Gospel-principles, than those three only, which have been mentioned under the heading of "The Fraternity of German Baptists," in as much as several others have been touched upon incidentally from time to time in the Visiter. Yes, dear brethren, you will find, provided the Lord spares my life, and provided also, my dear brethren will spare and support the Visiter for a longer time, that there were more than three times three of genuine Gospel-principles, by which our old brethren from the beginning were guided, and which were altogether "living principles" with them.

It is true, that of late years, while the church grew and spread far and wide, and many came to the faith, and many eventually became able ministers of the word, those principles were in a great measure lost sight of and became dor-

\*) These are the identical words in a very respectable and otherwise liberal periodical, published in German under the title "Der Kirchen-freund." We would merely ask our dear readers and correspondents, whether we do not give sometimes occasion to such conclusions of those, who do not know us more intimately, by talking too much, and even writing and printing too much about "feet-washing" and other ordinances, and leaving out of consideration, or passing slightly over the higher and greater principles, which those very ordinances inculcate and represent! Will our dear brethren not cease to try to mend the outward order of the church, by which we are compelled to say so much on it, and begin to help us remove those stumbling-blocks, which are in the way of many, to live and to lead a real Gospel-life! Ed.]

mant in a large portion of the church. It is also true, that owing to this cause, namely losing sight of, and not practically carrying out all the principles, clearly revealed in the Gospel, a diversity of sentiments and opinions has made its appearance, a different practice in observing the ordinances has been tried, and a different course in conducting church-affairs has been attempted;—all with the best of intention, as charity induces us most willingly to believe, namely with a view to improve and to come nearer to the word and example of our adorable Redeemer; yet, as all have seen, and felt, and experienced more or less, to the no small detriment of that peace, concord and union in the Brotherhood, which has distinguished the true followers of the Lamb at all times.

But it is, however, no less true, that notwithstanding all the trials, difficulties and temptations, which the Brethren had to pass through as a body; notwithstanding this body has sometimes been in parts very sick and sore, here shaking with the ague of carelessness & apathy, there burning with the fever of excitement; the understanding now being clouded with darkness, and at another time illuminated with a glaring light, like lightning, which passed away as quickly as it came;—I say, notwithstanding all this, and even the predictions of anxious and fearful friends, that this body would not outlive those many accumulated evils, it appears from evident unmistakeable tokens, that the heart of this body retained all along so much of Gospel-light, and Gospel-life, [I mean Christ himself with his truth and brotherly love,] as is sufficient to spread new life through the whole body, and make it healthier, stronger and more vigorous than ever;—or to speak without figure, that those living principles of our ancient brethren continued to be living principles to this day, so that they needed only to be presented to the church, in order to obtain for them a general assent from all the members, that were not biased by personal considerations. [Concluded in our next.]

## SELECTED FOR THE YOUNG.

Objections of Infidels  
against the Bible answered.

Some have been so bold as to strike at the root of all revelation from God, by asserting that it is incredible, because unnecessary, and unnecessary because the reason which he has bestowed on mankind is sufficiently able to discover all the religious and moral duties which he requires of them, if they would but attend to her precepts, and be guided by her friendly admonitions.

Mankind have undoubtedly, at various times, from the remotest ages, received so much knowledge by divine communications, and have ever been so much inclined to impute it all to their own sufficiency, that it is now difficult to determine what human reason, unassisted, can effect.

But to form a true judgment on this subject, let us turn our eyes to those remote regions of the globe to which this supernatural assistance has never yet extended, and we shall there see men endued with sense and reason, not inferior to our own, so far from being capable of forming systems of religion and morality, that they are at this day totally unable to make a nail or a hatchet; from whence we may surely be convinced that reason alone is so far from being sufficient to offer to mankind a perfect religion, that it has never yet been able to lead them to any degree of culture of civilization whatever. These have uniformly flowed from that great fountain of divine communication opened in the East, in the earliest ages, and thence been gradually diffused in salubrious streams throughout the various regions of the earth.

Their rise and progress, by surveying the history of the world, may easily be traced backwards to their source; and where-ever these have not as yet been able to penetrate, we there find the human species not only void of all true religious and moral sentiments, but not the least emerged from their original

ignorance and barbarity; which seems a demonstration, that although human reason is capable of progression in science, yet the first foundations must be laid by supernatural instructions; for surely no other probable cause can be assigned why any one part of mankind should have made such an amazing progress in religious, moral, metaphysical, and philosophical inquiries; such wonderful improvements in policy, legislation, commerce, and manufactures; — while the other part, formed with the same natural capacities, and divided only by seas and mountains, should remain, during the same number of ages, in a state little superior to brutes, without government, without laws or letters, and even without clothes and habitations; murdering each other to satiate their revenge, and devouring each other to appease their hunger.

I say no cause can be assigned for this amazing difference, except that the first have received information from those divine communications recorded in the Scriptures, and the latter have never yet been favored with such assistance. This remarkable contrast seems an unanswerable, though, perhaps, a new proof of the necessity of revelation, and a solid refutation of all arguments against it, drawn from the sufficiency of human reason. And as reason, in her natural state, is thus incapable of making any progress in knowledge, so when furnished with materials by supernatural aid, if left to the guidance of her own wild imaginations, she falls into more numerous and more gross errors than her own native ignorance could ever have suggested.

There is then no absurdity so extravagant which she is not ready to adopt; she has persuaded some that there is no God; others, that there can be no future state; she has taught some that there is no difference between vice and virtue, and that to cut a man's throat, and to relieve his necessities, are actions equally meretorious; she has con-



vinced many that they have no free will, in opposition to their own experience; some, that there can be no such thing as soul or spirit, contrary to their own perceptions; and others, no such thing as matter or body, in contradiction to their senses. By analyzing all things, she can show that there is nothing in any thing; by perpetual sifting, she can reduce all existence to the invisible dust of scepticism; and, by recurring to first principles, prove, to the satisfaction of her followers, that there are no principles at all. How far such a guide is to be depended on, in the important concerns of religion and morals, I leave to the judgment of every considerate man to determine.

This is certain, that human reason, in its highest state of cultivation amongst the philosophers of Greece and Rome, was never able to form a religion comparable to Christianity; nor have all those sources of moral virtue, such as truth, beauty, and the fitness of things, which modern philosophers have endeavored to substitute in its stead, ever been effectual to produce good men; and have themselves often been the productions of some of the worst.

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To the Editor of the Gospel-Visiter.

If you will indulge me a few moments I will ask you a question or two which I wish you to answer in the Gospel-Visiter. I presume you are aware that the friends of temperance are making vigorous efforts to induce our present legislature, to pass a law entirely to prohibit the traffic in intoxicating drinks excepting for mechanical and medicinal purposes. I presume you are also aware that there is such a law in force in the state of Maine, and that it has nearly banished drunkenness from that state;—that since the taking force of the law, pauperism and crime have decreased about three fourth in the cities of that state. I presume you will also acknowl-

edge that such a law would do an immense amount of good in our state (Ohio).

The questions I am going to ask you are these. Are you in favor of such a law? Can you wield the potent influence of the Gospel-Visiter in favor of such a law? The lovers of rum are opposing the law with all the power and force at their command, and it is feared, they will triumph, unless the aid of the press can be secured both religious and secular. I make no claims to literature. I hope on that score you will excuse my imperfect writing. I will now submit this already too lengthy letter to your deliberation and patiently wait for a notice of it in the Gospel-Visiter.

TEMPERANCE.

[Some notice of the foregoing in our next No.]

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### LIST OF LETTERS,

received by us since last Christmas.

[N. B. We began to number our letters since August last, and we will give them henceforth accordingly.]

| No.  | Wherefrom.          | No. of subscr. |
|------|---------------------|----------------|
| 122. | From Fincastle, Va. | 1              |

"I read some of the first numbers of, the Gospel-Visiter, with which I was highly pleased. I wish to take them the ensuing year, and also to get them from the beginning, if they could be had."

|      |                |   |
|------|----------------|---|
| 123. | From Eaton, O. | 1 |
|------|----------------|---|

"You may expect more orders ere the end of this month."

|      |                         |  |
|------|-------------------------|--|
| 124. | From Montgomery co. Pa. |  |
|------|-------------------------|--|

|      |                   |  |
|------|-------------------|--|
| 125. | - Middleburg, Md. |  |
|------|-------------------|--|

|      |                     |  |
|------|---------------------|--|
| 126. | - Shirleysburg, Pa. |  |
|------|---------------------|--|

[The wanting No. is sent.]

|      |                       |   |
|------|-----------------------|---|
| 127. | - Bowman's mills, Va. | 2 |
|------|-----------------------|---|

|      |                   |  |
|------|-------------------|--|
| 128. | - Carroll co. Md. |  |
|------|-------------------|--|

|      |                   |  |
|------|-------------------|--|
| 129. | - Mercersburg Pa. |  |
|------|-------------------|--|

|      |                   |   |
|------|-------------------|---|
| 130. | - Jeromesville O. | 1 |
|------|-------------------|---|

|      |             |   |
|------|-------------|---|
| 131. | - Eaton, O. | 1 |
|------|-------------|---|

|      |               |  |
|------|---------------|--|
| 132. | - Liberty, O. |  |
|------|---------------|--|

|      |                      |   |
|------|----------------------|---|
| 133. | - Burkittsville, Md. | 1 |
|------|----------------------|---|

|      |                 |  |
|------|-----------------|--|
| 134. | - Summit co. O. |  |
|------|-----------------|--|

|      |                      |  |
|------|----------------------|--|
| 135. | - Kosciusko co. Ind. |  |
|------|----------------------|--|

|      |                 |   |
|------|-----------------|---|
| 136. | - Shelby co. O. | 1 |
|------|-----------------|---|

|      |                        |   |
|------|------------------------|---|
| 137. | - Montgomery co. Inda. | 1 |
|------|------------------------|---|

"The reason I get no more subscribers is, because some think, you ad-



vance the doctrine of endless misery."

We refer such to what we said in No. 6, page 89. to a brother in Virg'a.

|                                                                   |                                                   |    |
|-------------------------------------------------------------------|---------------------------------------------------|----|
| 138.                                                              | From Kosciusko co. Ind'a                          | 6  |
| 139.                                                              | - Miami co. O.                                    |    |
| 140.                                                              | - Cuyahoga Falls, O.                              |    |
| 141.                                                              | - New York city.                                  |    |
| 142.                                                              | - Dayton, O.                                      |    |
| 143.                                                              | - Jefferson co. Iowa.                             | 10 |
| 144.                                                              | - Fayette co. Pa.                                 | 2  |
| 145.                                                              | - Lancaster co. Pa.                               | 5  |
| 146.                                                              | - Fulton co. Ill.                                 | 9  |
| 147.                                                              | - Dayton, O. [We cannot answer this question yet. |    |
| 148.                                                              | - Johnstown, Pa.                                  | 5  |
| 149.                                                              | - Communication.                                  |    |
| 150.                                                              | - Defiance co. O.                                 | 2  |
| 151.                                                              | - From Adams co Ill!                              |    |
| 152.                                                              | - Wayne co. Ind.                                  | 2  |
| 153.                                                              | - Summit co. O.                                   |    |
| 154.                                                              | - Bedford co. Pa.                                 | 1  |
| 155.                                                              | - Clarion co. Pa. not pd.                         | 1  |
| [Send by mail. The price of br. Nead's book is \$1.50. all over.] |                                                   |    |
| 156.                                                              | - Preble co. O.                                   | 1  |
| 157.                                                              | - Elkhart co. Inda.                               |    |
| 158.                                                              | - Allegeni co. Md.                                | 1  |
| 159.                                                              | - Roanoke co. Va.                                 | 4  |
| 160.                                                              | - Ashland co. O. communication.                   |    |
| 161.                                                              | - Wayne co. O.                                    |    |
| 162.                                                              | - Washington co. E. Ten.                          | 1  |
| 163.                                                              | - Preble co. O.                                   | 2  |
| 164.                                                              | - Ashland co. O.                                  | 1  |
| 165.                                                              | - Richland co. O.                                 | 1  |
| 166.                                                              | - Lancaster co. Pa.                               | 1  |
| 167.                                                              | - Ogle co. Ill.                                   | 3  |
| 168.                                                              | - Uniontown, O.                                   |    |
| 169.                                                              | - Pipecreek, Md.                                  |    |
| 170.                                                              | - Montgom, co. Pa not pd.                         | 3  |
| 171.                                                              | - Augusta co. Va.                                 | 1  |
| 172.                                                              | - Schuylkill, Pa.                                 |    |
| 173.                                                              | - Goshen, O.                                      | 5  |
| 174.                                                              | - Montgomery, co. Pa.                             |    |
| 175.                                                              | - Hardy co. Va.                                   |    |
| 176.                                                              | - Portage co. O.                                  |    |
| 177.                                                              | - Miami co. O.                                    | 1  |
| 178.                                                              | - Defiance co. O.                                 | 1  |
| 179.                                                              | - From Middletown, Md.                            | 1  |
| 180.                                                              | - Somerset co. Pa.                                | 5  |
| 181.                                                              | - Seneca co. O.                                   |    |
| 182.                                                              | - do.                                             |    |
| 183.                                                              | - Cincinnati, O.                                  |    |

By the above list our dear readers will perceive, that the Gospel-Visiter is gaining daily new friends, and that we must now enlarge our monthly issue to 24 pages according to our own conditions. We rejoice at this:—but we do so with fear and trembling. For not only our labors and expenses will increase full one third,—but what is much

more weighty on our mind, our duties and responsibilities are increasing likewise. Did we find difficulties, in making our selections for only 16 pages, so as to please our readers generally, how many more difficulties will we find, when we have still more selections to make, and still more readers to please! But we despair not. We are nothing but instruments in the hands of Him, who overruleth all for the best. The cause we plead is His, the glory we seek is His too. He has sustained us in every trial; His grace has enabled us to do what we did. Unto Him we trust for all, what we may need in future trials, so as to enable to do and to suffer His will in all things.

This, dear readers, is the fountain of our hope, that our labors shall not be in vain. We have already ample proofs of the blessing of God attending our weak endeavors. We have been blessed personally and individually in and through our work, for which we cannot be thankful enough throughout all eternity. But we have also evidences, that others of our fellow-pilgrims have been blessed in the perusal of the Gospel-Visiter. Could we spread those two hundred letters which we received since the first appearance of the Visiter, not only before our readers, but before all our dear brethren and sisters in these United States, who are yet prejudiced against any and every publication of our views and sentiments, but whom we do not love the less on that account,—we say, could we spread those 200 letters before them all, and the 200 pages of the Visiter too, that have by this time making their appearance, we believe every Thomas among our dear brethren would have to acknowledge, that the Lord is with us in this work, and that it might be dangerous for them to oppose it any longer. And if we are asked, what evidence have you beside your own belief and assertion of this fact, we would say, since it is impossible to enter into particulars, as follows.

We have now continued our periodical visits for twelve months;—we have conversed freely and unreservedly on many subjects, some of them at least being of a character, that they were not understood alike even among the brethren;—we have ventured to do all this in a language but imperfectly known by us, in which many of our readers can express themselves far more properly, far more happily to draw the attention of

their hearers or readers, than we ;—and what is the obvious result of this our undertaking ? I mean, what is the result, not only obvious to us, but obvious to all who are willing to see ? It is this, and we are confident, all our candid readers will agree with us, that we have through the means of the Visiter, though we are dispersed in twelve or more different states, become better acquainted with each other and with the sentiments of our old brethren, that were before us, in one short year, than we might have become in twelve years before, that we understand each other better, and love each other more than before ;—that we all feel more strongly the benefit, the necessity and the blessedness of a true union in sentiment, in principles and in action or practice ;—and may we not add, what we fondly hope and pray for, that we and all our dear readers have tried to become more prayerful, more watchful, and more consistent in our daily life and conduct with our holy profession. And now, dear brethren, this being the case, if not with all, yet with many, or even only with a few, as you will perceive in the following testimonies, will you say, This has been brought about by mere human agency ? No, you cannot say that, because you know, mere human agency has always the contrary tendency, to separate, to divide and finally to destroy. We hope then, that you will be ready to admit, that this is the Lord's doing, and that if you be not willing to assist in the work of the Lord, you will be at least afraid to oppose it any longer.

To our beloved readers we have in particular a word or two to say. Let us bear patiently and in love with our dear brethren, who do not yet see as we do in this matter, and let us consider, that the best means of convincing them is to show by our lives, that we are really benefited by the Gospel-Visiter, that we become daily more humble, more loving, and more wise unto salvation. With regard to ourselves we beg our dear readers to assist us not only with their outward support, but also with their prayers, that God in mercy may continue to let his light shine upon us, to lead and direct us always in the right way, to pardon our errors and mistakes, and to preserve us from wrong. We have been assured of many of you of this your support, and we have thought, that we owed it to the intercession of our brethren, when our own prayer was heard almost before it was uttered. Con-

tinue to do so, that when we faint, we may not sink altogether.

✂ To those dear brethren in particular, who have been or may be contributors to our columns, we must appeal most earnestly for a continuance of their favors, and for more frequent contributions. Small as the Visiter is, even with 24 pages, we have found by exact measurement, that our January No. contained as much reading-matter, as will be found in 36 pages of most other religious periodicals of the day, on account of its being printed with smaller type and less waste of paper by large margin. We agree with those brethren, that wish to see our columns filled chiefly with original matter. But this is impossible to do, unless we are more freely supplied by our correspondents with such articles, as may be proper for the columns of the Visiter. There are quite a number of our correspondents, of whom we should like to hear more frequently, who need not fear to send too often. Neither should those, whose articles do not appear immediately, or to which a short note of explanation &c. is appended, thereby be discouraged, to send communications. No, come, dear brethren, and help us in the good work as much as you possibly can ; let all be done in love, in the love of truth, in the love of Christ and his brethren, and in love towards all mankind. In all our compositions let us try to please God, and then we may be sure to please His children, and benefit our fellow-men !

\* \* \*

Extract of letters.

From INDIANA.

"There is an aversion against any publication by brethren ; though the matter in the Gospel-Visiter is generally approved of. It is asked, What if this paper should be patronized by the church, will there not be a door opened for other smart brethren, of which there is a number, to start another ? Might not then a paper-controversy be created to the great detriment of the church ? Also hath not the church been in existence for hundreds of years without any publication ?" &c. &c.

To these questions the Gospel-Visiter would answer briefly, that he thinks those brethren fear too much, and forget that text, "There is no fear in



love, but perfect love casteth out fear; because fear hath torment." 1 John iv. 18. We have that confidence in the Brotherhood, that all would like to see eye to eye, to understand each other more perfectly, and to maintain that love and union, and to attain it more and more, which has been the distinguishing trait of the children of God since the beginning of the Gospel. This is the chief object or rather the sole aim of the Gospel-Visiter; this our prayer, and we trust the prayer of every contributor to its columns. Whether there was any publication of the kind among the brethren, we refer the reader to what was said in January No. page 150. and 166.

Also from INDIANA.

— — — There is a question pending for discussion at Yearly Meeting, the decision of which is looked for with the greatest anxiety, that namely about the supper.

Whether the supper should not be on the table at feet-washing!

And, Whether he that washes ought not also to wipe in accordance with the example of Christ!

There are some smart brethren here in favor of the change, and I would also be, were it not for some considerations, and among others,

First, Because you reminded me of Peter, who was almost lost by wanting to do like his Master did, or as the foregoing question has it, — to act exactly "in accordance with the example of Christ." Matt. xiv. 22--38.

Secondly, Because one of your correspondents in the 'Visiter' has caused me to reflect, why all those brethren, of whom I know, that made a change, fell and went to nothing?

Thirdly, Because I do not know, why the Spirit in the Revelation to John did not reprove the church at Philadelphia, if they had any errors.

I should like to know the principles those brethren held, who differed with

the church, and went out from among us since the Brethren came to America.— I am informed by some brethren, that they all differed about the supper and the washing of feet. J . . . S . . . , I know, did; so did \* \* \*, \* \* \* &c. &c.

Cannot you give the information?

Would it not be a topic for the "Gospel-Visiter"? — —

[Yes, yes, dear brother, it will be a topic, and we shall enter upon it, as soon as we are fully prepared. In order to give correct information, we must inform ourselves better, particularly about the earlier part of our history. I may safely promise this to be a most interesting and useful topic for the columns of the Visiter, when his year of trial is once over, — when instead of not forbidding him, the brethren will unite to "bid him God speed." May that time soon arrive!]

From VIRGINIA.

Dear brother!

It is with considerable timidity that I take up my pen, at last to drop a few lines to you, although I confess that I long since had a desire to address you, which I expect you looked for too without doubt. But the circumstances of the "Visiter" and my advocating it has brought me rather in a difficult position with those, who are violently opposed to the "Visiter". So I thought best, rather to hold on a little without saying any thing to you. I expect soon to be called again by necessity to speak for the 'Visiter', or rather to stand in defence of it. [I am really sorry for it, that any of my dear brethren should be put to such necessity on our account. Could it not be avoided? Ed.] I think it to be a strange thing, that brethren are up in arms of almost violence at a brother's prosecuting his own business, by which he earns his daily bread, when that brother does not interfere either with the private or public interests of other men, excepting so far as to promote the best interests of society by exhibiting the Gospel of our



Lord Jesus Christ in its primitive simplicity as the only safe and only sure remedy for all the evils mankind is heir to, and diffusing knowledge and truth extensively, and that much more than could possibly be done by dozens of men otherwise. But I can bear with our brethren in as much as I believe their intention is good. So I must give them this testimony, that they have "a zeal for God, but rather in ignorance, or not according to knowledge; for the spirit of love in Christ is long-suffering, envious not, doth not behave unseemly, seeketh not his own, is not easily provoked; thinketh no evil; beareth all things, believeth all things, hopeth all things, endureth all things." Now to look on the above expression of the apostle it shows to me, that there is something wrong in some place. But I still think, that these brethren mean it well. Yet I cannot help to think, they do not consider the matter rightly. It appears to me, that some of them think, it is in strict violation of the word of God to publish anything that we cannot read in the same words in the Gospel. And yet these very brethren are often heard to quote from histories of various kinds to prove a peculiar idea of their own, and if they are too narrow in themselves to read such, they will make the quotations from hearsay, and often will make considerable blunders. Though I would have nothing to say against those quotations, nor yet against reading good bible-history, such as gives testimony to the truth of God. But I think, that we should make a good distinction between history that gives testimony to the truth or that which is endeavoring to set up a mode of worship different from the truth of God.

There is one of the great weaknesses of man, that should be broken up in him; it is, to be always on extremes, almost on any subject, either to take up a subject and approve of it, right or wrong, in part or in toto; or thus condemn without distinction the good that may

be about it. I say this belongs to the old man, and should not follow the child of God as much as we see it does, and that in so many of our brethren of note. I lament the thing but that it is so, all I think will admit.

Dear brother, I am aware that you will have to go through a considerable trial, for which I hope you will with the help of God prepare your mind, and I think that he who is able to do all things will at last bring things right both with you and the Visiter, and with those, who without a true cause are clamoring against you, and striving to do you injury. It appears to me really to look like if we had got into some of the political strifes, and worst of all, as I view it, without a cause. So now I will leave off and recommend you to the grace of God and his mercy in Christ Jesus, our Redeemer.

P. S. I have long felt to say something upon the subject of small or private lovefeasts, and still thought that some one else would take up the subject. I feel my incapacity as a writer, but I say so much, that I prize the idea, to have them often, and I think they would do much good.—I have also thought to write something on the subject of sending out brethren, two by two, into the districts allotted to them, to see that all would be right in the churches; but time will not allow me to write much.

[While we must most gratefully acknowledge this new proof of love and liberality on the part of our beloved brother, and many other dear brethren and friends in VIRGINIA, who have been for many years our friends in need, and consequently our friends indeed;—by whose liberal assistance twenty years ago we were enabled, to procure a press of our own, and who have continued ever since their favors towards us, for which we hereby express our lasting gratitude;—while we must further acknowledge, that a goodly number of brethren and friends in VIRGINIA are

subscribers and supporters of the "Gospel-Visiter," and are thus co-laborers in what little good he may be enabled to achieve;—and while we must lastly confess and acknowledge, that we have always experienced the most generous hospitality in VIRGINIA, for which it has ever been proverbial;—while we must say all this, and could say much more, if time and space would permit in praise of our dear Virginia-brethren, we cannot help at the same time to feel mortified in behalf of some of them, who, it appears from the above, are deviating so far from that spirit of generosity, liberality and hospitality, for which Virginia has, as before observed, become so justly renowned, as to do all they can, not only to lock their own doors against such an humble, yet well-meaning Visiter, whom every one by this time may know, that whatever his faults may be, he is no robber, no disturber of peace, no enemy, but a friend, a well-wisher to all;—we say, we feel mortified and deeply grieved not on our, but in behalf of those, who not only lock their own doors against the Visiter, (to this we have no objection, in as much every one has a perfect right in his own house to admit or refuse Visitors, as he thinks proper;) but also try to compel others, even his friends, to close their doors against the Gospel-Visiter, and thus to make him an out-cast, an exile, yea, even to starve him out of existence. Brethren, we beseech you to pause and think, Is it right to do so?—Is it creditable before the world to do so? Can it be pleasing in the sight of Him, who made us free indeed, to do so!!!—You say, you are conscientious in the matter. Very good, dear brethren, but remember, we are so too. We will not infringe on your conscience, but we claim the same privilege. If you cannot support the Visiter, let him alone. If others want to support him, let *them* alone. But of all things, we beg you, we entreat you by the tender mercies of God, not to make the Gospel-Visiter a sub-

ject of controversy in your churches, if you love your own peace and the peace of your members. If you do not take warning;—if you go on headlong with your almost violent opposition, as is said in the above, and thereby cause strife, disorder and confusion,—do not think, that in that event, which we hope and pray may yet be averted, you will lay the blame on us, on the Visiter, &c. as has been done already more than two years ago on our mere proposal, in another part of the Lord's vineyard. No, no, dearest brethren, do not think so, do not deceive yourselves,—for in that case before a candid world, before an impartial church at large, and before the righteous Judge of us all the blame would fall on—yourself, and we should stand clear of it.— —

Be assured, that these hastily written thoughts flowed from a heart full of sorrow and at the same time full of love towards all, whom they may concern, and may God and you all pardon, what is amiss, and receive in love, what the duty of self-preservation compelled us to say.]

FROM PENNSYLVANIA.

Dear brother.

I hope you will not become discouraged in the work you have undertaken. I suppose you counted the cost before you commenced, and calculated to meet with difficulties and trials. I trust these have not been more than you expected nor will they be more than you can bear. Things must grow better. More will take hold of it. Let it have a fair trial. I have no particular suggestions at this time to make. Upon the whole I am pleased with the "Visiter." But I hope it may, like its readers should, still grow better, and thus still become more welcome to those whom it visits. I had thought of throwing in my mite to assist you before this, but various circumstances seemed to interfere with my intention. I now send you an essay on sincerity, &c.



Another from PENNSYLVANIA, East of the Susquehannah.

Beloved brother.

— — I could get some more subscribers, if the 'Visiter' was printed in German. Perhaps you will soon be able to do so. A good many of our brethren here seem not to be in favor of it, but the more I read in it, the more I felt a desire to have it, and that ALL should have it. And if the object of printing it—is right, I don't see why good cannot be done just as well by writing and printing, as by preaching and speaking, although there is danger in all things. But I hope and have a desire, that the truth may be spread, and that the Visiter may be the means of carrying the joyful news still farther to the conversion & salvation of many souls, & if that can be the case, though it be but one soul, that could not be reached otherwise, God would be glorified, and you amply rewarded for your labor. May the Lord bless all your undertakings &c.

And another from PENNSYLVANIA.

Beloved brother.

Though you are almost a stranger to me "in the flesh," yet I feel a lively interest in your welfare, and the success of your efforts in exhibiting and defending the truth of the Gospel of our Lord Jesus Christ in its pure and primitive state by your publication. I sometimes pay you a visit "in the spirit" to take a view of your labors,—difficulties,—anxieties,—disappointments,—fears,—hopes—and prospects,—and conclude that they must be not a few.—Yet I think it will in some degree alleviate them, when you recollect that many of your brethren not only sympathize with you, but fondly cherish a love mutually to participate in all of them. For my part I am sensible, that it is assuming a great responsibility to direct or edit a publication like the "Gospel-Visiter"; yet I believe it is a duty incumbent on some one. I view the press as a "good gift of the Father of Light," [though it is sometimes dreadfully ab-

used by the "father of lies", which however should not prevent us from making a good use of it; no, God forbid!] and it seems as if God through his grace and providence had called you (for the present) to guide it. And through it by the grace of God incalculable good may be done to the church and to the world at large, not only in our present time, but undoubtedly by this means our labors may or will be transmitted to all future generations.

And as you receive the opinions of your correspondents I will also give mine in regard to a few things, as I cannot altogether agree to exclude every thing that is not original. For my part I do not see, why something truly useful and interesting should not be admitted, only because it is not original, when it would otherwise reach but a few of your readers. It is certainly desirable that the greatest part of the matter should be original, particularly as there are many important topics to be discussed.

Again,—the Visiter ought to appear regularly every month, in order to obtain success. &c.

[On these two latter points we would merely say, that we agree in the main with the writer, but that we have to be guided by circumstances. Ed.]

Still another from PENNSYLVANIA, and still farther East of Susquehannah.

Dear brother.

Feeling that you have undertaken a very important and arduous task, and feeling too, that encouragement from the brethren would be essentially necessary to your support and comfort, I would gladly cast in my mite if I knew how. Thus far your effort has met my most sanguine expectation. Not that every thing has been just said as I would have liked to have seen it, (for that I never expected,) but knowing the nature of your difficulties I have felt glad that so christian and loving a spirit has been manifested in all things from which you dissent.

I have hoped that the tendency of the



Gospel-Visiter would be to ONENESS. And some means to that end we greatly need. Scattered as we are over so great a space of country,—and all pressed on all sides by influences tending to separate us in our views, how important that a means should be found by which to compare ideas in the light of the Gospel. True—we have the blessed Gospel in all its purity. But do not many, if not all the more *enquiring ones* read it, more or less, in the light of commentaries? And do not the several commentaries, which we read, differ from each other?—Again—have not we all more or less intercourse with other orders of faith, and are we not more or less affected by these influences? Many of our brethren are very restricted in their intercourse, associating only with brethren, and reading only the Bible. Such are more in unity and less need such a medium. But of those whom I am acquainted with, a large portion are such as are daily liable to influences from without, and influences, which they neither fully feel, nor know the power or extent thereof.

\* [These are very weighty reflections, which every serious brother should ponder on. Ed.]

— — — I merely took up my pen to say a word of encouragement. Despair not, a better prospect may soon open before you. I fondly hope that the next Yearly Meeting will give you so heartily their approbation, as will make the members of our church feel more free to support the paper.

—I am glad to see that our Maryland friends are doing so well, and as they are held by many here in high estimation, it is to be hoped that they may exert an influence on us here in Eastern-Pennsylvania.

I only felt to try to say something if possible at least to show that I *read your paper*,—and to say *emphatically*, that I *love the Gospel-Visiter*,—and that in my prayers for our little Zion I do not forget the little “*rill*” which I pray the

Lord, He may make a large full and efficient stream of pure water, in which the spirit of his loving and united children may love to refresh themselves and float together. [Amen. Ed.]

FROM MARYLAND.

A new correspondent, whom we gladly bid welcome.

Dear brother in Christ.

— — — So far I find no fault with the “Visiter,” yet it pains my heart to find, that some brethren are still dissatisfied with the order of the church, in the ordinance of feet-washing. I would not lengthen out this letter by giving my views, but for the benefit of my beloved brother in the South I would direct his attention to Paul’s first letter to Timothy v. chap. and 10. verse, where Paul instructs him. “To take no widow into the number, unless she has washed the saints’ feet.” If all the widows in the church had washed the saints’ feet, as the brother would have it, there would be no meaning in the apostolic injunction. At least so it would seem to me.

[This argument has already been presented by a brother in the West, see January No. page 155, column 1, and we beg all our dear brethren, — in the South, in the West, and in the Far-West,—who are troubled with this question, to pay close, candid and prayerful attention to this argument based on the NB. infallible word of God. We should particularly wish to hear soon from our dear brother in the South. Ed.]

I pray to God, that the time may soon arrive, when every brother will see eye to eye, and then I hope we will with pleasure and delight look back to the order of the old brethren; being perfectly satisfied that their order is as near the order of Christ and his apostles, as we can come. May God enable us in humility to practise what we know, and ask of him wisdom to teach us what we do not know, that we may be amongst those, who shall have part in the first resurrection, and then we shall be made acquainted with the Millennium state

of which the brother wishes you to give him your views. &c.

Another from INDIANA.

Dear brother.

-- -- --I or we persecuted those No's of the Visiter with interest, we are well pleased with their appearance, and with the matter they contain, but indulge your poor weak brethren to propound a query or two, and let those who are able and willing, give us a solution or answer.

First, are not the brethren on the *same* track and with the *same* train, of all protestant Christendom in publishing books and periodicals?

[We will attempt an answer, which we consider not at all difficult, though it may require a little more space, than an ordinary note should occupy, in as much as we have in our eye some half dozen other questions, which have a near relation to this, and may as well be answered now with it at once, and we hope for ever.]

It is true, we might cut it short by asking another simple question, such as this.

All protestant Christendom have preachers and meetinghouses, and so have the brethren too; are not therefore the brethren on the *same* track and with the *same* train with or of all protestant Christendom?

This might be sufficient to stop the mouth, but would not satisfy the heart and conscience of a serious enquirer, as we know our dear correspondents from Indiana to be. Therefore our dear readers may expect a more full answer ere long. Ed.]

The next question our Indiana-brethren put to us, is as follows.

"Are they [the brethren, we, that publish books and periodicals] propelled by the same power?" [Perhaps we may try to answer this question too, when we answer the first more fully.]

Then our Indiana-brethren close their remarks in the following words.

"If the times require our labors in this way for the promotion of the honor of Him, that came to save us, and died to reclaim us and poor sinners to God, I or we freely and heartily say, Amen!"

Then the writer speaking for himself adds,

"I close in candor, requesting you, dear brother, to accept my warmest love, and to excuse, if anything is amiss, and subscribe myself your weak co-laborer in the cause of Christ."

[Nothing amiss at all, and thanks, many heart-felt thanks for your candid speaking out from your heart.]

From our own OHIO.

Dearly beloved brother in the Lord.

-- -- --May God of his infinite goodness and tender mercies grant, that these scribbled lines may find you and yours in the enjoyment of health and every other blessing, that may be calculated to make your pilgrimage through this dark and gloomy period of time of the greatest possible benefit to your dear brethren and sisters in the Lord Jesus, and that you may be long spared to issue & send forth the "Everlasting Gospel" upon the wings (leaves or pages) of the M. Gospel - Visiter, -- and furthermore may an intelligent and enlightened brotherhood awake to the important and pleasing task of contributing to its pages.-- --

Another from OHIO.

Dear brother in the Lord.

The January No. of the Gospel-Visiter came by last Friday's mail. I am well pleased with the Visiter so far, and with that No. in particular. It is by far the best yet issued, so says not only I, but br. J. . . M. . . too. I have according to your request read it and studied it, in order that I may be more able to apprise you of my opinion on every article, whether composed by the editor or communicated. I every once in a while receive letters of such brethren, who are favorable to the "Visiter," and also some of those, who are not favora-

ble to it. Those that are in favor, are apprehensive, the Visiter will at next Y. M. meet with a strong opposition, and I agree with one of the friends of the Visiter, that it should be advocated with humility, [Amen.]

Another writes and says, "I do not see any harm it does them, who are opposed to it; for nearly or quite all, who are against it, do not take it. Now, says he, if they do not wish to read such a work, why can they not let others read it, that wish, when it is confessed, it does no harm."

The New year's Thoughts (in January No.) are very good, but very lengthy, occupying nearly 6 pages.—The communication by a brother in Maryland on Heb. iv. 14, is good with a few exceptions;—one is page 151. first column, where the writer says, "I have a certain sect of professors in my mind's eye now," and so on 14 lines, which in my opinion had better not been there;—the second on the next page when he says, "I answer, it is not important that they should know."—The note with the mark of a star on that answer of the writer is first rate, and ought to have been noted. The communication by a brother in the West is good, very good. Page 156 from a brother in Eastern-Pennsylvania;—I think this "Theophilus" might contribute considerably to the improvement and support of the Gospel-Visiter. The selection for the young is good, but the piece on Slavery (though it is good in its place) I agree with you, should not be followed by any more of the kind. The rest is good, though that piece from a brother in the South should not have appeared just now, while the same question is pending between us and the Far-West brethren.

[You will notice, that in our remarks on page 156, we express the same opinion; but being determined to give for once 24 pages, and that if possible, all original, it exhausted our little stock on hand so, that we were compelled to insert that article also. We have already

observed elsewhere, that by small print &c. we give our readers in 24 pages as much reading-matter, as they will find in 36 pages of most other publications now circulating. Hence the necessity of still more liberal contributions! Ed.]

Yet another from OHIO.

Dear Editor.

I have been pained to see so much prejudice among many of the brethren against the Visiter. But I still hope, it will succeed. Hitherto it has been too small, to be very useful.—With the exception of a few subjects, treated on by the editor, we have not had much of the enlightening in it. Let such subjects come often;—they cannot be too long for a mind possessing the least zeal for the object you have in view, which I apprehend, is a true and full and permanent Union of the whole Brotherhood. [Thank you for your good opinion. You have hit our view exactly.]

Still another from OHIO.

Dear Editor.

I have been an interested reader of the "Visiter" ever since its first appearance, Although it has been weak for want of subscribers, and perhaps contributors, I still hope that it may increase in subscribers, size and interest, so that it may in truth become a "Gospel-Visiter" to many enquirers after truth, who now wander in spiritual darkness. For such a consummation I hope, pray for, and for it shall exert all my exertions, however feeble they may be.

We profess to believe and practise the principles of Christ in their primitive simplicity and truth, (and I verily believe this to be so.) We are grieved to see a large majority of the professors of Christianity disregard of some of the vital,—fundamental principles of Christ's system of teaching. Universal benevolence and forgiveness they do not even profess to observe. They go to war, advocate capital punishment, go to law,



resent injuries and do many things in direct opposition to the *spirit* of Christianity, saying nothing here of the observance of the ceremonial part of the Christian code. This every one must have observed.

Now, what is our duty? — Shall we stand idle, lament such a state of affairs, while we yet have opportunity to labor? — Plainly, No! — We are to spare neither labor, expense, time, nor regard the feelings of any one in promulgating the Gospel. It is our duty to point out error and vice, and hold up Christ and holiness under all circumstances.

God works by means. Every great work on earth has been accomplished by Him, through human agency. Before Christ ascended to heaven, he left the work of promulgating the Gospel, in the hands of his disciples, and in their hands it remains to this day. What an important work it is too! — For on its faithful performance depends the eternal happiness of thousands of souls! — Who among us is *burying his talent in the earth*? Let every one candidly ask himself this question.

How did the apostles go about this work? — They traveled into different countries, preached Christ to the self-righteous Jews and to the superstitious pagans, penetrated the haunts of vice, & held it up in its utter nakedness, (for vice divested of all its false coverings is disgusting to every human being,) and when a violent death stared them in the face, it abated not in the least their zeal, nor diminished their boldness. Finally, when they had built up churches, they watched over them carefully, visited them often, or if that was not possible, often addressed epistles to them, approving the right, but by no means leaving unnoticed wrongs, which were even then creeping into the churches; — and to these Epistles we are indebted for a great portion of our Christian teachings.

Then, there were no such great facilities for epistolary teaching, as there are now. (Then, there were no public mails nor any printing - presses.) The Press now is the chief medium for promulgating doctrines, whether true or false. There is no other medium at this time as efficient. Shall we then neglect availing ourselves of the most efficient means of spreading Gospel-Truth? — Certainly not, if we are really determined to do our duty fully.

In our happy country, almost every adult person is a reader. Now, suppose

a brother says something really good and edifying to a small congregation say of One hundred persons, for more we generally do not have. — Now, suppose he consigns the same thoughts on paper, and forwards it to the Editor of the Gospel-Visiter for publication, and suppose only 500 copies are printed, and sent out to as many families; — suppose each copy is read or heard read by only 10 persons, [We know as a fact that some copies are read by more than this number. Ed.] it will then reach the minds of 5000 persons, and reach them in their solitude, by the fire-side, where they can follow up reflections, that would not take place in a crowded congregation. The great advantage of such a journal are apparent to every thinking, *unprejudiced* mind.

It appears to me that there is too much apathy among us. Let us arouse ourselves, and labor whilst it is yet day! Much good seed has fallen among the rocks, and by the wayside; but may we not hope, that even much of the wayside may be rendered fertile by patient tilling, and even the rocks be covered with verdure by building on them beds of loam?

First we must plow the soil by Gospel-truth, illuminate it by the light of our spotless life, moisten and warm it by our benevolence, our enduring kindness, and then we may hope that God will give the increase.

[This correspondent we knew once in his early youth, but we having removed from our former place of abode, had lost sight of him for many years, and it is not quite a year since we heard of him again, as being a respectable physician some 150 miles from here. He became our subscriber through the agency of a brother, and we were very agreeably surprised by his personal communication above. We tender him our most cordial thanks for taking such a warm interest in our work, and shall be very happy to hear again from him, and that often. Whether he is a brother in Christ or not, we cannot tell, we have no sure token, but this that he is a very warm-hearted friend of the brethren, and that if he is true to himself, he will be ere long if he is not already, “both almost and altogether such as I am, except these bonds,” (of weakness and sin, which we feel daily and constantly.) Let all the Israel of God read and consider these foregoing letters, and pray for the Visiter!]

# THE MONTHLY GOSPEL - VISITER.

Vol. 1. April & May 1852. No. 13.

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LETTER from a brother in the West.  
Concluded from page 195.

Now a few remarks more to my dear brethren, whose minds seem to be embarrassed in regard to the present practice of the church in the observance of some of the external institutions. Let not this trouble you, but rest assured, that if the Brethrens' faith, doctrine and practice in other respects is in accordance with the letter and spirit of the Gospel, it is also in the above.

To my mind there are other things,—more important to be enquired into.—Am I, even I myself, “a new creature in Christ?” — Have “old things passed away?” — Am I truly “born again” not only of water, but of the spirit also? — Have I “the spirit of God?”—Do I thro' the spirit mortify the deeds of the body? — Are the weapons of my warfare spiritual and mighty through God to the pulling down strongholds, casting down imagination and every high thing? — — These weapons are essentially necessary, since “high things” have been the cause of the fall of many, and will be of ALL! ALL, who exalt themselves. Remember what the apostle says, “Knowledge puffeth up, but charity edifieth.” This thing of wanting to know more or better than every body else, has been and will be the fruitful source of contention and confusion in the church, as well as the fall of many, who otherwise might have been very useful and profitable to the church. Let their history teach us wisdom! Beware of following their example! Changes attempted against the will and consent of the body of the Brotherhood, have never been attended with a blessing. Can it be right, can it be reasonable, that a church, founded upon the Rock of eternal ages, could or would be moved or shaken with every wind of doctrine?—

No! No. — True, a branch here and there may become affected, and be cut off; or a limb may wither,— die,— and drop off. But the body will remain as immoveable as the Rock, upon which it is built.

Were it not so, what a sad state of confusion would the church present? — Split and divided into sects and parties! — For example, there are some who advocate a change in feet-washing, others in the supper, and others again in the communion; another, whom I could name, is opposing trine immersion, and the use of the commission in baptism; another advocates infant-baptism, others wishing to put aside the supper &c. &c. All are, or have been members of the church at the time. Can this come from the Spirit of God? No! No! The Spirit of God leads to Union, not to disunion.

Is there not danger in being so strenuous for outward rites, or changes of external ordinances, at the same time overlooking or passing by “the weightier matters of the law, justice, mercy and the love of God?” which is indeed and in truth the very essence of the religion we profess.

I feel like closing this with a  
SONG.

To the tune. Home, sweet home.  
Think not, my dear brethren, that I do  
despise  
What Christ has ordained, externals  
likewise.  
Oh no! I do prize them, and with me  
do ye,  
But ne'er be contented till Jesus you  
see.  
2.  
Do not on the surface continue to  
roam,  
But seek your Redeemer, you'll find  
him at home.



Yes cloth'd in a vesture all stained in blood.

His name you find written is "the word of God." Rev. xix. 13.

3.

Then you understand me by what I have said,

The power that's in it, is the living bread;"

Externals may give us the form of a Jew,

The internal alone can the spirit renew.  
Rom. vi. 28. 29.

4.

Yet cloth'd with externals we all have to be,

If we do desire God's presence to see ;

But don't be contented till with Simeon

you find

Within—the Redeemer, the Saviour so kind. Luke ii. 27. 28.

5.

There's one thing yet, brethren, I long for to see.

That we on each subject united may be ;

Then—on we could travel united and free,

Rejoicing in hope of God's glory to see.

\* \* \*

From a brother in Maryland.

"And the Lord commended the unjust steward, because he had done wisely." Luke xvi. 8.

Upon these words I thought to make a few remarks. That it is the duty of all that are competent to do so, to search the Scriptures of Eternal Truth cannot be gainsayed. Because it has been made obligatory upon us by Him, who rules upon earth as well as in heaven. For he most positively says to all who are competent to obey, the injunction, "Search the scriptures, for in them ye think ye have eternal life, and they are they which testify of me." They are not only the means by which eternal life may be attained ; but they are also the criterion by which the righteous

Judge will award unto us that eternal life, which we all desire to enjoy. For, says Christ, I judge no man, but the words that I speak shall judge you at the last day. Hence the necessity of searching the Scriptures.

But whilst many search them, they do not profit by their searching, and thus it is just as unavailing and profitless, as if they were not searching at all. And why is this so?—Simply because they do not practice what they learn from time to time. They should remember, that not the hearers of the law are justified, but the doers.

Others may search, but from some cause or other they do not comprehend what they read, and this is not confined to the illiterate or unlearned, but this misapprehension is to be found even sometimes among the learned. Not many years ago an esteemed as well as intimate friend of mine informed me, that he heard a very learned friend and minister of his endeavoring to show the propriety of Christ's commending the unjust steward spoken of in the verse at the head of this communication, describing to me the manner in which he explained the text. I was really surprised when I heard it. I requested my friend to read the connection or context of said verse. He had but to do it to be convinced of the erroneous explanation of the passage. What? To suppose that Jesus Christ the righteous would commend an unjust act? The idea is revolting in the extreme.

The Lord there spoken of is no other than the Lord or Master of that unjust steward,—and not the Lord of glory. Yet that it is the language of Christ, is true, referring to the mere matter of fact, that there was such a Lord as well as such an unjust steward. And there is no doubt in my mind, that Christ knew that those to whom he was addressing the words upon which we are commenting, were well acquainted with the circumstance referred to. But it may be asked by some, Why does Christ allude



to it at all!—For the plainest of all reasons, that he wished by the use of this circumstance to illustrate an important doctrine, to wit: To make provision for the future spiritual welfare of that immortal principle possessed by every human being, **THE SOUL.**

This unjust steward discovered that he was no longer to be continued as steward of his lord, because he had betrayed his confidence. What does he do? Why, becoming awake to his own interest, he not only calls upon his lord's debtors for settlement, but in the settlement he makes such abatements in the just claims, which his lord had upon such debtors, as he supposed would acquire for him their future friendship. Whether it did or not we are left to conjecture, but it was not to the result of the intentions of the unjust steward, but to his intentions Christ referred, not that we should imitate him in his dishonest purposes, yet that it would be well for us if we like him would make provision for the future, that future, which is beyond time.

In this sense he uses the language in the latter part of the verse. "For the children of this world are wiser in their generation, than the children of light. And oh—is this not an incontrovertible truth?—Need we go back eighteen hundred years to the time when our Saviour made use of this circumstance to prove this matter?—No, alas! the proof is ever at hand. We need but open our eyes to have the fact reflected in full glare upon us, that it is but too true, that the children of this world manifest more wisdom in reference to finite things than the children of light show in reference to things infinite. And I fear that the children of this world and the so-called children of light in our day are becoming so intimately interwoven, that if we are to judge them by the criterion that Christ has here referred to, we will be at a loss to determine the difference. For when we look abroad we see professors laboring as hard for the things

of this world, as those who make no profession at all. Yet for the sake of judging charitably we will conclude that none make use of the same means to acquire wealth, or even to sustain themselves in a living, that the unjust steward did. If they do, far better would it be for them either to dig or beg.

It is right and proper, that all of us should make due efforts to maintain ourselves and families in a comfortable way in this life. Indeed it is secure to us, if we but believe it. Hear what the Word says upon that subject. "Seek ye first the kingdom of heaven, and all other things shall be added unto you." That is, all things proper and necessary. Yet many who make a profession of religion, do to all appearance not give much credence or belief to the above sentiment of Holy Writ. I once heard an irreligious but liberal person make a remark upon having a subscription-list presented to him for building a church. The remark was this. After looking at the list, says he, "Some of these persons would have us to believe, that religion is a great thing, and much to be desired; yet to judge from the effort they make upon this list I cannot credit their pretensions, nor think they are over-anxious for the success of the cause in which they have embarked."

Alas! there is but too much truth in these conclusions. It is our duty to extend the Redeemer's kingdom by all scriptural means. Do we do it?—What was the primitive way of promulgating the Gospel of Christ? Answer, both by preaching the Word orally and by epistle. Why not do so now? Echo answers, Why? Let every one answer the question for himself. Let us, my brethren, endeavor to extend the circulation of the Visiter, for I believe it is our duty, because much good will result from it to our children, who will read something, if not the religious views of others, something else, politics or worse novels perhaps.

I would however remark, that I am not opposed to the reading of other mens' opinions, for we often can get valuable ideas. But this I would recommend, only to adopt such part as will compare or agree with the Word of God.—Hence let us give our children something that they may safely read next to the Bible, and that may very properly as well as profitably be the "Visiter."—

It may often have been said of the verse upon which I have been commenting, that Christ acted very inconsistent with the character his followers claim for him, in commending the unjust steward, when by an examination he never did any such thing. Do we not all see the necessity of a close examination of the word of God, which is designed to make us wise unto salvation? "How shall we escape if we neglect so great salvation!"

\* \* \*

By a brother in Pennsylvania.

"Rejoice evermore." 1 Thess. v. 16.

It is to be feared, that this state of mind or privilege of the Christian is so imperfectly understood and realized by many, who from their profession should be the faithful followers of the Lord Jesus. — I can truly say with my brother (see Vis. No. 11, page 171.) that I write not to find or expose faults of my brethren. It is said by the Saviour, when speaking to his disciples, that they were "the light of the world;" and if we would be the followers of the Saviour, we should also be the light of the world. And I am inclined to believe, that no disposition of the mind is better calculated to show forth to the world, that we are the children of the light, than "to rejoice evermore." It probably may be ranked among those demands made upon the Christian, which infidel writers and worldly-minded men have thought to be hard to comply with. "To rejoice evermore" seems to be a task in

the estimation of many, which cannot so easily be complied with, owing to the difficulties which we have to encounter.

Let all such remember, that the contrary state of mind is grief, and that it is just as easy for us always to rejoice, when having causes and reasons to rejoice, as it is for an individual always to grieve.—That a grieved state of mind accompanies the carnal mind is a fact which needs no comment. Visit his abode in any condition,—you will hear grief of some character expressed, probably loss of property, or loss of expected honor, and many other outward causes, together with the harrassing of his conscience, which makes him grieve continually.

But finally take him, and like the prodigal son let him make his return and he will begin "to rejoice." "Angels will rejoice." As causes for us always to rejoice, let us consider the following. "When men shall hate you, and separate you from their company, and reproach you, and cast you as evil-doers for the Son of Man's sake, rejoice ye in that day, and leap for joy! Luke vi. 23. We are not to rejoice in any of our qualities, nor in any thing we accomplish; —but we are rather to "rejoice," that "our names are written in heaven." Luke x. 20. We "rejoice" in hope of the glory of God. Rom. v. 2. We rejoice in Christ Jesus. Phil. iii. 3.

But to conclude I would say, that we as ambassadors for Christ rejoice in you, our dear brethren and sisters, and in the welfare of your souls, that you may finally be prepared to enter that blessed abode, where joys will last forever. — For what is our joy? our hope? our crown of rejoicing? Are not even ye in the presence of our Lord Jesus Christ at his coming; for ye are our glory and joy. 1 Thess. ii, 19. 20.



From a brother in Virginia.

"Go ye into all the world, and preach the Gospel to every creature. He that believeth and is baptized, shall be saved; he that believeth not, shall be damned." Mark xvi. 15. 16.

I feel constrained to offer a few remarks on this commission. Was it the apostles only, that the Saviour wanted to go into all the world?—Certainly not or they would have done so, and it is very evident, that they did not. We cannot believe, that any of the apostles ever were in America, nor in other great portions of the world. But they nobly obeyed as far as it lay in their power, and that is all that was required of them, and that much was undoubtedly their duty. And now comes the question, Who shall finish the work that lay beyond their reach? Was it their successors? Certainly. Well,—did they preach the Gospel to every human creature? No; there are still nations of heathens, who by nature are as good as we are, that bow down to wood and stone, and worship idols.

And now, my dear brethren, are those, having their hands stained with the blood of their brethren, fit subjects for the Kingdom of heaven? You will undoubtedly agree with me, that they are not. At whose hands then will their blood be required? Will it of those that lay up treasure on earth, where rust and moth doth corrupt? I fear this will be the case. Should we not therefore do as the divinely inspired apostles did, i. e. do all that lays in our power to obey the command of our Lord, and by his aid try to disperse that heathenish darkness and superstition from off the face of the earth, and enlighten their minds with the brightness of the everlasting Gospel?—God forbid, that we should keep his blessed word among us, and enjoy the benefits of it, and be afraid to divide it with our fellowmen in darkness. How then, my

dear brethren, (I now appeal to your consciences,) how can we escape if we neglect so great salvation by neglecting this divine command, which is as binding, as the command, "Repent and be baptized? And by this neglect we show hardness of heart, selfishness and a spirit of disobedience towards God, and how will we excuse our neglect? I leave the question for some brother to answer.

Yes, my beloved brethren, it is not through any malice, envy or disrespect, that I make this appeal to you. No, I esteem you as fellow-laborers in Christ's vineyard, and it is through love to you and my and your Master that I thus call upon you and myself to examine ourselves, whether we are obeying the Lord as near as we can. I fear we do not, and I believe there is much required of us, from the fact that there is much given us. We are blessed in the dispensations of nature, providence and grace. Certainly from us it will be required to do our part in obeying the commands of Jesus Christ. Hear Him! "And this Gospel of the kingdom shall be preached in ALL the world for a witness unto all nations." Matt. xxiv. 14. Then the trump of God shall sound. Then shall he who once said, "Lazarus, come forth!" descend with a mighty shout from heaven. Then shall the dead hear the voice of the Son of God; they shall burst the bands of death, and rise never to sleep again. Then shall we receive a just recompense of reward for our obedience or disobedience; yea, our whole stewardship here below. Are we preparing for the solemn change? Will some brother be so kind, as to answer in love the main question in this my appeal? &c.

[We have answered a similar question in our first No. page 12. but we think, our brother correspondent of the above has not seen it, as he was one of our later subscribers, when our two first Nos were exhausted already. We stated there, that we consider the ques-



tion as interesting and important, and that we would like to hear what other brethren have to say on the subject. And we will now say, that we are not averse to a free and full discussion of the subject, provided it can be done in love, and in an humble and respectful manner, always presuming, that our brethren have been trying to be faithful to their duty, as far as they could understand it, and as far as it lay in their power. We are of the opinion still, that the brethren have done thus far as much as they could, consistent with the principles of the Gospel, and the example of the Apostles' practice, and we believe, if they remain true to their calling, they will continue to do so. If the Lord has some work to do yet for us in foreign lands, among heathen nations, he will prepare the way, furnish the means, and call out the men, who "like Barnabas and Paul will hazard their lives for the name of our Lord Jesus Christ;"—who will labor with their hands, even while engaged spreading the Gospel, and who, unencumbered with wives and families may be able to go where-ever a door should be opened, or who migrate with their families, as is now the case, from state to state, or even from country to country.

We must also repeat, what we said twelve months ago, that for the present we *All* find work enough *at home,—within ourselves,—within our families,—and within our churches,—among our dispersed members and in our own country,—“that the saints may be perfected for the work of the ministry,* for the edifying of the body of Christ, till we all come in the *Unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ: that we henceforth be no more children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, &c.”* In this respect we might say with the Saviour, “*Mine hour is not yet come;*”—and

wait in obedience to his word, “*Tarry ye in the city of Jerusalem, (in the church) until ye be endued with power from on high.*”

Should it be asked, “*When will our time come?*”—and again, “*Have we not received the Holy Ghost, since we believed and were baptized?*”—we will try in humility to answer the last question first, and the first last. We have such strong faith in the word of promise, that we cannot doubt for a moment of its fulfilment in every case, where the conditions are fully complied with, and in as much as the subject is susceptible and capable of receiving. Every child of God, “*being born again, not of corruptible seed, (not of blood, nor of the will of the flesh, nor of the will of man, but of God,) but of the incorruptible seed, by the word of God, having truly repented of sin, and obtained a living faith in Christ Jesus, and being baptized thereupon with the baptism of Christ,*—every such child of God will realize the promise of the forgiveness of sins, and of the gifts of the Holy Ghost. But this gift is suited to the state and condition of the child. A new-born babe in Christ will receive as much of the gifts of the Holy Ghost, that it may grow thereby, if desiring and using the sincere milk of the word. More or less would be hurtful to the child's growth, if not destructive to its very life. But according to the growth of the child the measure of the gifts will be increased, by the child's faithfully using the means.

This we learn from the example of the apostles, who had been baptized, and become followers of their Lord and Master, and had even been sent to announce to their brethren of Israel the glad tidings of the Gospel, that the Messiah was come, that the Kingdom of Heaven was at hand. Furthermore, they had been empowered “*to heal the sick, to cleanse the lepers, raise the dead, and cast out devils;*” they had been constant witnesses of what their Saviour said and did, and how he suffered and

died, and was raised up again from the dead; had intercourse with him for forty days after his resurrection, and received the commission to go into all the world. Yet after all this the Lord commanded them to tarry in the city of Jerusalem, until they were endowed with power from on high. And if this example is not sufficient to convince us, that we are not at all at once endowed with the fulness of power under the Gospel-dispensation, because we may think, the fulness of the Gospel-time was not come until Pentecost, then let us consider the case of Paul.

We must admit, that Gospel-time had fully come, before Paul was converted. Of him the Lord told unto Ananias, that "he was a chosen vessel unto him (the Lord,) to bear his name before the Gentiles, and kings, and the children of Israel." And Paul says of himself, "But when it pleased God, who separated me from my mother's womb, and called me by his grace, to reveal his Son in me, that I might preach him among the heathen; immediately I conferred not with flesh and blood." Now probably some think, he began immediately after his baptism to preach the Gospel to the heathen, or at least to the Jews in Damascus. But if they examine closely the word, they will find Acts ix. 19. that he remained there after his baptism only a short time, and he himself tells us, Gal. i. 17. that he went into Arabia, and returned again unto Damascus, then after three years, in which time we must suppose, he did, what is related Acts ix. 20—25. after having prepared himself in Arabia in solitude, by contemplation &c. for his high calling, he came to Jerusalem Acts ix. 26. and when they were about to slay him there, the brethren brought him down to Cesarea, and sent him forth to Tarsus, his native place. Acts ix. 30. There is no account of his preaching either in Arabia or in Tarsus yet, but finally Acts xi. 25. we read, that Barnabas, a good man and full of the Holy Ghost, and of faith,

departed from Antioch to Tarsus, for to seek Paul. And when he had found him, he brought him unto Antioch, and thence at last by the Holy Ghost saying, "Separate me Barnabas and Saul for the work whereunto I have called them," they were by fasting and prayer, and the laying on of hands sent forth on their first mission among the heathens. Acts xiii. 1—3.

Thus we see, that also Paul had to wait even longer after his baptism, than the other apostles, ere he set out actually to begin the work for which he was called.

As to the other question, When is or will be our time?—we would answer, If we were like Jesus's brethren, John vii. 3—6. who did not believe in him, our time would be, as the Saviour told them, always ready. But if we believe in him, we have to await his orders, his direction, his time. All we have to do is to be in a state of readiness whenever he sees fit to call us, & the best means to get ready, is to do now diligently, faithfully and willingly, whatsoever our hands find to do, here, at home, in our own hearts, in our own houses, and among our brethren and neighbors, wheresoever we find them. In this respect our brotherhood has been a missionary society ever since it came to this country. Let us recollect, that there are probably now as many or more churches, as there came originally members from Europe. Whence this increase? Have those few brethren, that sought an asylum from European persecution in America, multiplied in a natural way so wonderfully? The answer must be, No.—Have they increased as many other societies by immigration from the old country, year after year?—We must again answer, No.—For more than one hundred years there came not one brother from Europe, simply because there were none remaining there. Consequently we can give no other account of the increase of the brotherhood, but that it was chiefly owing to



the power of the Word and Spirit, which caused mainly the accessions to our ranks. Our brethren were from the first animated with the true missionary spirit, to bring that truth, in which they believed and rejoiced, also to others. Hence almost every brother, when he built himself a house, he built it for a house of prayer, for a place of meeting where every one, that had a desire, could hear the Gospel preached in its purity and simplicity. Thus every brother's house became in a manner a missionary station, and if he did not preach himself the word by his mouth, if he was only true to his profession, he preached it by his life and conversation, and thus became an efficient missionary. God only knows, how many infidels and unbelievers of the different nations and tongues were brought to the faith of the Gospel, and how many sinners and transgressors have been converted to God by the instrumentality of our faithful brethren, in as much as they themselves kept no record, nor made it a matter of boasting, as the manner of some is.

But perhaps some one would be ready to say, that we were saying the above boastingly. No, no; far from it. We say it merely for our encouragement, to cherish that true missionary spirit, which animated our forefathers, and which must animate us also, if we wish to be their true successors. We say it merely to show, that we have now a widely extended field for our labors even here in America, where we can exercise our love towards our fellowmen, and prepare ourselves for more extensive usefulness. We say it chiefly, because we wish to remind our dear brethren, and especially our fellow-laborers in the Gospel, that in order to be endued with power from on high, we must "continue with one accord in prayer and supplication," and must labor together like the apostles, that "the multitude of them that believe may be of one heart, and of one soul," and that while there are some of us, who are not

so careful "to avoid foolish questions, and contentions, and strivings about the law, which (the apostle declares) are unprofitable and vain;" Tit. iii. 9, who are from year to year troubling our annual meetings with a multitude of queries, which consume the precious time of our assembled brethren, and instead of bringing us forward to the time of more extensive usefulness, do actually retard us in our progress.

Yes, dear brethren, so far from boasting, we must say, we have all much to repent of, to besorry for, and to amend. But oh, we pray you, let us not begin or continue the mending at the wrong place!—Instead of looking at others, or at the outward order of the house of God, and trying to shift or change according to our own private views and notions, let us look into our own hearts, and amend what is wrong there! Then by "first casting out the beam of our own eye, we shall see clearly to cast out the mote out of our brother's eye." Then we shall see, that what we first imagined to be a beam or ray of light, superior to what others have, was rather an obstruction in our own eye, to prevent us from seeing clearly.

Oh when shall that blessed time come when every brother or member, and every church has nothing to bring to the Yearly Meeting but love?—Love to the truth as it is in Christ Jesus;—love to the Brotherhood, so that we were willing to lay down our lives for the brethren, and love to our fellowmen throughout the world, praying earnestly for their salvation, and doing all in our power to promote the same? When shall the glorious time come, when we have no longer cause to defend the views and principles, the doctrine and practice of our church against our own brethren, but when we all, ALL shall be so fully established in the Unity of faith, "that we all speak the same thing, and that there be no divisions among us, but that we be perfectly joined together in the same mind and in the same



judgment; when we all shall see, that **UNION** is that power from on high, with which the apostles were endued on Pentecost, and which extended to the whole church at Jerusalem, that it could be said, "The multitude of them that believed were of One heart and of One soul."—

Then our time would soon be, perhaps, as in the times of the apostles, Acts viii. 1. that we may be scattered abroad throughout the world, or as in the case of Barnabas and Saul, that churches are made willing to send forth some of their teachers, to bring the Gospel to such as are yet sitting in darkness.—

By these few hasty remarks it is not our intention to prevent the further consideration of the subject, but rather to encourage it, and if we have uttered any thing contrary to the spirit of the Gospel, we should be glad to be corrected.]

\* \* \*

From MARYLAND.

Dear brother,

If you think the following worthy of a place in the "Visiter," you can give it a place. It is with a feeling of love that I wish to offer a few thoughts upon one of the institutions of the house of God, viz. the *Lord's supper*; which all the various denominations of professors, (the brethren excepted) set aside as the Jewish passover: and indeed many of our brethren cannot see through it as clearly as they could wish. But if we examine the subject carefully we shall have no difficulty. We find in the 12th chap. of Exodus, how the Passover was to be prepared, and eaten: "Eat not of it raw nor sodden at all with water, but roast with fire, 11th verse. And thus shall ye eat it, with your loins girded, your shoes on your feet, and your staff in your hand," &c. Now from what the four Evangelists have written of the supper

the Saviour did eat with his disciples was differently prepared: for he dipped a sop for Judas, consequently, he must have had broth to dip from, otherwise he could not have dipped it. "He it is to whom I will give a sop when I have dipped it &c. Again, he that dippeth with me in the dish, the same shall betray me." Hence, there would be no meaning in the Saviour's language of dipping, had he been eating the Jewish Passover prepared according to the law.

He riseth from supper, laid aside his garments &c. and commenced washing his disciples' feet. This being finished, he took his seat at the table again, and ate; after eating he instituted the communion of his broken body and shed blood. Now all this was far from eating the passover according to the law: he would certainly have broken the law, by adding feet-washing and the communion of his broken body and shed blood, to the passover. He would have added much more than Moses did, in smiting the rock, instead of speaking to it, for which transgression, he was not permitted to enter into the promised land, and for which he would undoubtedly have been accused before Pilate and the Jewish Sanhedrin. So much for the preparation and eating; now for the time.

The Saviour ate this passover with his disciples, the evening before the time for the Jewish passover, and this we will plainly prove from the scriptures. John xviii. 28. "Then led they Jesus from Caiaphas, to the hall of judgment, and it was early, and they themselves went not into the judgment hall, lest they be defiled, but that they might eat the passover." How so, if the evening before was the time for the Jewish passover, when Jesus ate with his disciples: this was the next morning, when they had him before Pilate; if the passover was past for that year, they certainly could not have had those fears, of being defiled for the passover twelve months hence, for they would have had

ample time to purify themselves, as only seven days were required. Again chap. xix. 14. "And it was the preparation of the *passover*, and about the sixth hour, and he saith unto the Jews, Behold your King. Thus we see that, the day the Saviour was crucified was the day of preparing the *passover*, to be eaten that night. Christ was the typified pascal *Lamb*, and expired on the cross about the same time the *passover* was killed.

If we were left with nothing but the circumstances connected with the event, methinks, it would be sufficient, to convince every impartial and reflecting mind, but thanks be to God, we are not left in that condition; we have both, precept and example from our Lord and Master. If that evening Christ ate with his disciples, would have been the time for the *passover*, the Jews would have been one and all engaged in preparing and eating the same, and where would have been the time to covenant with Judas, make preparation, take Jesus, and be engaged the whole night, in their prosecution before the high priest and Pilate. A few more words and I shall close, having already lengthened out my article longer than I intended. The Saviour was upon earth to bring about the new dispensation, and in that memorable night, instituted three ordinances, and commanded his disciples to observe them. The humble follower of Christ, indeed feels happy in obeying Christ's commandments, in eating the Lord's supper. He looks forward with a pleasing prospect, to its fulfillment in the evening of this world; for I say unto you, I will not any more eat thereof, until it be fulfilled in the Kingdom of God." Luke xxii. 16. Yes, by observing all things he may become a worthy guest, at the great marriage-supper of the Lamb, at which Christ has said, he will gird himself and serve.—When I commenced I intended to say something of the Lord's supper being continued by Christ's followers, and also concern-

ing the fulfillment of the Jewish *passover* by Christ &c. but found my article getting too long; yet I may hereafter take that into consideration.

\* \* \*

## CORRESPONDENCE.

### ERRATA.

In our last number, on page 207, col 2. line 13th. from below, for "exertions" read "*energies*." This was an oversight of ours.

In January No. page 154. col. 1. line 15. from top we are informed by our dear brother and worthy correspondent, instead of "it was not my way," it ought to read, "it was not in my way." Being referred to the original manuscript, we have examined the same, but must say, the preposition "in" is not there.

### LETTERS

Received from February 21st to April 14.

| No.  | Wherefrom.                                                                                               | Subscribers |
|------|----------------------------------------------------------------------------------------------------------|-------------|
| 184. | Washington co. Md.                                                                                       | 1           |
| 185. | Europe, 3 letters. The news from there are truly distressing. A great many poor people almost famishing. |             |
| 186. | Elkhart co. Inda.                                                                                        |             |
| 187. | Nankin, O.                                                                                               |             |
| 188. | Summit co. O.                                                                                            |             |
| 189. | Jennings co. Inda.                                                                                       |             |
| 190. | Rockingham co. Va.                                                                                       |             |
| 191. | Ashland co. O.                                                                                           | 1.          |
| 192. | Washington co. Md.                                                                                       | 1.          |
| 193. | Frederic co. Md.                                                                                         | 1.          |
| 194. | Schuylkill, Pa.                                                                                          | 1.          |
| 195. | Summit co. O.                                                                                            |             |
| 196. | Kosciusko co. Ind.                                                                                       |             |
| 197. | Greene co. O.                                                                                            |             |
| 198. | Ogle co. Ill.                                                                                            |             |
| 199. | do. do.                                                                                                  | 3.          |
| 200. | Seneca co. O.                                                                                            | 10.         |
| 201. | Howard co. Ind.                                                                                          | 3.          |
| 202. | Montgomery co. Pa.                                                                                       |             |
| 203. | Bedford co. Pa.                                                                                          |             |
| 204. | Somerset co. Pa.                                                                                         | 2.          |
| 205. | Ashland co. O.                                                                                           | 1.          |
| 206. | Miami co. O.                                                                                             |             |
| 207. | Wayne co. O.                                                                                             | 2.          |
| 208. | Fulton co. Ill.                                                                                          |             |
| 209. | Preston co. Va.                                                                                          |             |
| 210. | Clinton co. Mo.                                                                                          | 1.          |
| 211. | Huntingdon co. Ind.                                                                                      | 1.          |
| 212. | Summit co. O.                                                                                            |             |
| 213. | Carroll co. Md.                                                                                          |             |
| 214. | Montgomery co. O.                                                                                        |             |
| 215. | Bedford co. Pa.                                                                                          | 1.          |



- 216. Washington co. Pa.
- 217. Stephenson co. Ill.
- 218. Summit co. O.
- 219. Somerset co. Pa.
- 220. Ogle co. Ill.
- 221. Marion co. Mo.
- 222. Frederic co. Md.
- 223. Jefferson co. Iowa
- 224. Frederic co. Md.
- 225. Owen co. Ind.
- 226. Montgomery co. Pa.
- 227. Washington co. Md.
- 228. Adams co. Ill.
- 229. Lancaster co. Pa.
- 230. Ogle co. Ill.
- 231. Adams co. Pa.
- 232. Frederic co. Md.
- 233. Adams co. Pa.
- 234. Ashland co. O.
- 235. Stark co. O.
- 236. Washington co. Md.
- 237. Summit co. O.
- 238. Ogle co. Ill.
- 239. Henry co. Ind. not pd.
- 240. Hancock co. Ill.
- 241. Pike co. Ill.
- 242. Armstrong co. Pa.
- 243. Somerset co. Pa.
- 244. Kosciusko co. Ind.
- 245. Macoupin co. Ill.
- 246. Cambria co. Pa.
- 247. Elkhart co. Ind.
- 248. Fairfield co. O.
- 249. Augusta co. Va.

- 1. such as had been pretty generally known
- 1. in the churches. We are willing to do so, if it is approved of by the brethren generally.
- 10.
- 3. For the present we will merely state,
- 2. 1. that it was lately our solemn duty, to assist in consigning to the grave two beloved sisters in the Lord of our own little flock, though both in a good old age of nearly 80 years. One of these was sister ELISABETH WISE, whose maiden name was LEEDY, originally from Virginia. Her bereaved widower Daniel Wise lives yet near Columbiana, O. Their house was always open to travelling brethren, and lovefeasts and meetings were held there frequently.
- 1. Her age was 77 yrs. 6 m. and 7 days, and we trust she was prepared for the
- 2. solemn change.
- 2. In Coneaugh township, Cambria county, Pa. departed this life Brother SAMUEL BERKEY, a young and useful minister of the Word, sometime in February last, after only 6 days illness in the prime of life. Age unknown. We have lost in him a warm friend, an active and faithful agent, and a regular correspondent of the "Visiter," and his last letter was inserted in March No. on page 204 the second. But we rejoice to learn, "that he departed with the full assurance of gaining the victory, giving all the glory to God through Christ our Redeemer."

### APPOINTMENTS.

Our YEARLY MEETING will take place on Pentecost May 30. next in ELKHART CO. INDIANA.

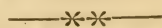
We are also requested to announce, that a love-feast will be held, God willing, on the fifth of June next at the house of Br. JOSEPH SHOEMAKER in Redbank township, Armstrong co. Pa.

### OBITUARY.

We have refrained hitherto to insert notices of the departure of beloved brethren or sisters from this world of woe and sorrow, on account of the smallness of our paper, not wishing to take up space with matter, that could only be interesting to a few of our readers. But of late we have received a good many accounts from different quarters, stating how death made sad inroads into the families and churches of the brethren, though not giving any particulars. We have also been requested, to give at least publicity to the departure of such brethren, as had been teachers or deacons in the church, or

3. We have also learned, that our dear brother JOSEPH FULKERTH near Mountpleasant, Pa. has been called away not long ago. He was a deacon of the Jacob's creek-church, and a Galins (Rom. xvi. 23.) for the brethren traveling East or West, where we always found the kindest reception.

4. The most solemn and afflicting case to us, and we presume to many others is the departure of PETER OYMAN in CARROLL CO. INDIANA, who was once a worthy brother and highly acceptable minister of the Word, but finally withdrew from our communion with a few adherents, and died without being reconciled to the church.—"The ways of the Lord are mysterious."



Communicated.

Indiana, Feb. 12, 1852.

Dear brother.

In perusing the October-No. of the Gospel-Visiter on page 105, I no-



ticed underhead 'communications' the copy of a letter from a brother to one, that was a brother, wherein I found some statements that I cannot clearly understand, and I would like to have some explanation on it by the author, or some other dear brother. Which is as followeth, "Repentance" I have ever contended, is a doctrine calculated by the divine Master to kill and to make alive, that is, that the sinner in repentance must die unto sin, and be raised again unto life, without which the figure of death, burial and resurrection, spoken of by Paul, (Rom. vi.) cannot be realized, "And that in a genuine repentance, the living and saving faith which worketh by love is obtained." Now to the above statements I must say yea and amen. But here is the mysterious point with me, admitting the above to be the truth, which I sincerely believe is, "Upon which faith the believer is baptized for the remission of sins." In as much, as that the sinner dies unto sin, in repentance, and Paul says, Rom. vi. 7. for he that is dead, is free from sin, Why then can we say, that sins are not remitted till baptized? Further Peter says 1, iii. 21. the like figure &c. &c. but the answer of a good conscience towards God &c. Suffer me here to ask the question, can a person that is yet in his sins, have a good conscience? Dear brother I will give you my views in a brief and broken manner, and if I have any wrong views, may you be enabled, through grace divine, to correct me. I am always open for correction, and indeed I have need in a great many instances. I believe no person can do any of the external ordinances or commandments, that will be acceptable in the sight of God. It is necessary then, that the creature is first born, not of corruptible seed, but of incorruptible, by the word of God that liveth and abideth forever, and has through repentance received a remission of sins; or, in other words, is made alive unto God, and thereby he comes

into possession of the living faith, that works by love and purifies the heart.— It is then, and not till then, that the creature can act from a principle of love towards God, and if so it is acceptable with God. Otherwise it might be as with Simon of old, after being baptized, yet be in the gall of bitterness and in the bonds of iniquity.

Several communications of a similar character with the above have been received of late, which have a tendency to involve our dear correspondents in unnecessary and unprofitable disputes about words, and would make the columns of the "Visiter" the arena of controversy between brother and brother. We would humbly suggest as the better way, when a brother sees differently on one or the other subject treated on in the Visiter, to make the starting point from what he can approve, and then go on and give us his views freely, without referring to that from which he differs. Then the readers will be enabled to compare ideas, "prove all things, and hold fast that which is good." [Ed.]

Communicated by a brother in Penn'a.

#### FOR THE YOUNG.

We are but young, yet we may sing  
The praises of our heav'nly King;  
He made the earth, the sea, the sky,  
And all the starry worlds on high.

We are but young, yet we have heard,  
The Gospel news, the heav'nly word;  
If we despise God's only way,  
Dreadful will be the judgment-day.

We are but young, yet we must die,  
Perhaps our latter end is nigh;  
Lord, may we early seek thy grace,  
And find in Christ a resting place.

We are but young, we need a guide;  
Jesus, in thee we would confide;  
O lead us in the path of truth,  
Protect and bless our helplessness.

We are but young, yet God has shed  
Unnumbered blessings on our head;  
Then let our youth and riper days,  
Be all devoted to God's praise.

## SELECTED FOR THE YOUNG.

Objections of Infidels  
against the Bible answered.

There are others, who allow that a revelation from God may be both necessary and credible, but alledge, that the Scriptures, that is the books of the Old and New Testament, cannot be that revelation; because in them are to be found errors and inconsistencies, fabulous stories, false facts, and false philosophy, which can never be derived from the fountain of all wisdom and truth. To this I reply, that the Scriptures are the history of a revelation from God; the revelation itself is derived from God; the history of it is the production of men, and therefore the truth of it is not in the least affected by their fallibility, but depends on the internal evidence of its own supernatural excellence. If, in these books, such a religion as has been described actually exists, no seeming or even real defects found in them can disprove the Divine origin of this religion, or invalidate my argument. Let us, for instance, grant that the Mosaic history of the creation was founded on the erroneous but popular principles of those early ages, who imagined the earth to be a vast plain, and the celestial bodies no more than luminaries hung up in the concave firmament to enlighten it; will it from thence follow, that Moses could not be a proper instrument, in the hands of Providence, to impart to the Jews a Divine law, because he was not inspired with a fore-knowledge of the Copernican and Newtonian systems? or that Christ must be an impostor, because Moses was not an astronomer? Let us also suppose that the accounts of Christ's temptation in the wilderness, the devil's taking refuge in the herd of swine, with several other narrations in the New Testament, frequently ridiculed by unbelievers, were all but stories accommodated to the ignorance and superstitions of the times and countries in which they were written, would this impeach the excellence of the Christian religion, or

the authority of its founder? The sacred writers were undoubtedly directed by supernatural influence in all things necessary to the great work which they were appointed to perform. At particular times, and on particular occasions, they were enabled to utter prophecies, to speak languages, and to work miracles; but in the science of history, geography, astronomy, and philosophy, they appear to have been no better instructed than others. They related facts like honest men; they recorded the divine lessons of their Master with the utmost fidelity; and apparent discrepancies prove only that they did not act or write in a combination to deceive, but do not in the least impeach the truth of the revelation which they published; which depends not on any external evidence whatever. For I will venture to affirm, that if any one could prove, what is impossible to be proved, because it is not true, that there are errors in geography, chronology, and philosophy, in every page of the Bible, that the prophecies therein delivered are all but fortunate guesses, or artful applications, and the miracles there recorded no better than legendary tales; if one could show that these books were never written by their pretended authors, but were posterior impositions, on illiterate and credulous ages; all these wonderful discoveries would prove no more than this, that God, for reasons to us unknown, had thought proper to permit a revelation, by him communicated to mankind, to be mixed with their ignorance, and corrupted by their frauds from its earliest infancy, in the same manner in which he has visibly permitted it to be mixed and corrupted from that period to the present hour. If, in these books, a religion superior to all human imagination actually exists, it is of no consequence, to the proof of its Divine origin, by what means it was there introduced, or with what human errors and imperfections it is blended. A diamond, though found

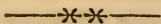


in a bed of mud, is still a diamond ; nor can the dirt, which surrounds it, depreciate its value or destroy its lustre.

Antwort darauf zu geben, in dergleichen Sammlung herausgegeben werden.

Der Leser lebe wohl,

Und brauch es, wie er soll.



[The following was most probably the FIRST GERMAN PAPER ever printed in AMERICA. Being published by our ancient Brother CHRISTOPHER SAUR, it will be doubly interesting to our brethren and readers. It is dated the 20th of August 1739, and consequently nearly 113, (One hundred and thirteen) years old. We give it, that is, the whole paper, verbatim & literatim, (word for word) from beginning to end, in the original language, not attempting a translation of the quaint style and spicy composition of our long departed brother, inasmuch as most of our readers will be able to read or understand it.]

**Der Hoch=Deutsch Pensylvanische  
Geschicht=Schreiber, oder : Samml-  
ung wichtiger Nachrichten, aus  
dem Natur= und Kirchen=Reich.**

Erstes Stück August 20, 1739.

Geneigter Leser.

Unter andern Abgöttern, denen die groz-  
be u. subtile Welt der segenanten Christen  
dienet, ist nicht der geringste der Vorwitz,  
Curiosität und Begierde gerne oft was neu-  
es zu Schauen, zu Hören und zu Wissen,  
auch zu Sagen. Diefem Atheniensischen  
Geist nun ein Opfer zu bringen mit Aus-  
gebung dieser Sammlung, ist man ganz  
nicht willens, nochweniger, sich selbst da-  
mit auszubreiten, oder Ruhm und Nutzen  
zu suchen, sondern weil man ehmalen ver-  
sprechen, die möglichste und wichtigste Ge-  
schichten u. Begebenheiten bekannt zumach-  
en, und auch, weil denkwürdige Geschichten,  
wann sie den Menschen zu Ehren und Ge-  
sichte kommen, öfters tieffern Eindruck und  
Nachdenken erregen, als Dinge die da Täg-  
lich vorkommen; so wolle man dann hiers  
mit einen Anfang machen, mit solchen Zei-  
chen dieser Zeit so in diesem und andern  
Welttheilen fürzlich und zuverlässig gesche-  
hen, in Hoffnung es werde nicht ohne ei-  
nigen Nutzen, wenigst der Aufweckung und  
des Aufschauens bey einigen, die es lesen,  
schaffen. Auch möchten wohl künftig ei-  
nige Anmerkungen und der Zeit dienliche  
Fragen ernstlichen Gemüthern zum Nach-  
sinnen, oder auch wohl einige aufrichtige

Vor wenig Jahren hörte man, daß der  
Persianer und der Türke großen Krieg hats-  
ten; kaum hatte der Persianer mit dem  
Türken Friede, so hatte er mit dem Groß  
Mogul wie gegenwärtig Krieg; und der  
Römische Kayser hatte kaum Stillstand  
mit dem König von Frankreich, so ging er  
samt Moskau gegen die Türken. An-  
fangs victorisirten die Moscowiter an den  
Türken; bald wendete sich das Blatt um,  
und siegten die Türken;—jedoch stehen sie  
noch beyderseits miteinander zu Felde. Als  
so auch der Kaiser mit dem Türken. Was  
sie beyde dieses Jahr gethan, davon hat man  
bisher noch wenig Nachricht; jedoch daß das  
Reich 80tausend Mann zusammengebracht,  
welche nach Ungarn zu marschiren selten.  
Die Moscowitische Kayserin hatte dem  
Römischen Kayser versprochen mit Volk  
zu unterstützen, weil er ihretwegen den  
Krieg mit dem Türken anfang: Das Volk  
wurde in Moskau zusammengebracht und  
ausgerüstet. Als aber Schweden dieses  
sah, daß Moskau ihre Macht aus dem  
Land zog wider den Türken, wolten sie ihr  
Land wieder zu sich ziehen, welches Moskau  
weggenommen hat als Schweden schwach  
war. Da wolte Moskau das versprochne  
Volk nicht entbehren, sondern wolte dem  
Kayser mit Geld helfen; weil aber der  
Kayser ohne Hülfe gegen den Türken sich  
zu schwach dauchte, ließ er die Czarin wis-  
sen, wann sie ihm nicht würde Volk sen-  
den, so müste er mit dem Türken Frieden  
machen: dann er sey des beschwerlichen  
Krieges müde. Was sollte nun Moskau  
thun? Macht der Kayser Friede, so hat  
der Türk auf der einen Seite seine ganze  
Macht, und auf der andern Seite nehmen  
die Schweden ihr Land wieder: da sandte  
sie dem Kaiser im Anfang des Juny 50  
tausend Mann.

Unsere Nachrichten bringen mit, daß der  
König von Schweden bereits eine Armee  
von 80 tausend Mann habe, und daß der  
König von Frankreich den Schweden wolle  
zu Hülfe kommen mit Volk und Schiffen  
gegen Moskau, und dürfte wohl ein blutiz-  
ger Krieg daraus entstehen. Dänemark  
hatte mit alle diesem nichts zu thun; Nun  
aber Dänemark und Engeland sich verbun-



den, und einander helfen wollen und müssen, und Spanien und England einen fortwährenden Krieg haben, so hängt eines am andern.

Was Holland in dieser Sache thun wird, das kan nicht lang verborgen bleiben: sie sitzen in der Mitte; so lang sie unparteyisch bleiben, können sie mit allen handeln; lassen sie aber ihre Nachbarn zu mächtig werden, so kommen die Römer und nehmen Land und Leuth. Sie mögens machen.

Und weil Holland, England, Dänemark, Frankreich und Spanien hier in America ein jedes sein Landtheil hat, (welches keins gerne verlieren will), so zeigt sich's sonnenklar, daß gegenwärtig beynahe auf dem ganzen Erdboden Krieg und Kriegeß-Geschrey zu sehen und zu hören, und mag sich ein Jeder aus Folgendem seine Rechnung machen.

#### Copia

der Proclamation unsers Gouverneurß.

Der geehrte Ritter George Thomas, Lieutenant Gouverneur und Oberster Commandant von der Provinz Pensylvanien, und denen Countis Neu-Castle, Kent und Suffer an der Delaware, Laßt Verkündigen:

Es hat Ihro Königliche Majestät gnädigst beliebt Seinen königlichen Willen u. Wohlgefallen, durch eigene Hand mit schriftlich anzudeuten, in folgenden Worten:

George Rex.

Getreuer und sehr Geliebter, Unsern Gruß zuvor. Nachdem verschiedene mal Unsere Schiffe auf den West-Indischen Küsten von den Spanischen Wachtschiffen daselbst ungerechter Weise sind beraubt und weggenommen worden gegen den Vertrag zwischen Uns und der Kron von Spanien, und gegen das Recht der Natur, auch zum großen Schaden der rechtmäßigen See-Handlung, unserer Unterthanen; Webey sie manche grausame barbarische Thaten an unsern Unterthanen ausgeübet, deren Schiffe durch dieselbige Garde Costas oder Spanische Wachtschiffe weggenommen werden sind. Und nachdem man sich bey dem Hof von Spanien wegen dieser ungerechten Thaten oftmals beklagt, u. keine Wiedererstattung zuwege gebracht wurde: Und obschon ein Vergleich, wegen dem Verlust den unsere Unterthanen erlitten, zwischen Uns und dem König von Spanien geschlossen ward, so geschehen den 14 Januari dieses Jahres,

R. E. [neuen Styls] webey versprochen ward, daß eine gewisse Summa Geldes zu London selte bezahlt werden, wozu die Zeit bestimmt war, als eine Vergeltung, welche Spanien sich schuldig erkant, an die Kron und Unterthanen von Britannien zu bezahlen, welche Zeit den 25. May verflossen war, und keine Bezahlung erfolgte, wurde dadurch der erst geschlossene Vertrag von dem König von Spanien übertreten und gebrochen, und blieben also unsere Unterthanen ohne Ersatz ihres groß-erlittenen Schadens: So haben Wir vor gut angesehen, die Ehre unserer Kron zu vertheidigen, und um die Erstattung vor unsere unrechtmäßig behandelte Unterthanen zu verordnen, daß Repressalien gemacht, (oder man sich selbst rächen solle) an der Kron und Unterthanen von Spanien: Wir bevollmächtigen euch hiermit kraft dieses fortzufahren, und geben einem Jeden, den ihr vor tüchtig erkennet, Commission und Urlaub, ihnen wiederum zu thun, wie sie uns gethan, daß ausgerüstet werden Kriegs- auch Privat- oder Raub-Schiffe, zu rauben, überwältigen, bevollmächtigen, plündern u. wegzunehmen, die Schiffe und Güter darinnen, welche dem König von Spanien oder seinen Vasallen und Unterthanen gehören, oder einigem Einwohner in seinem Lande, Gränzen und Gebiet: Jedoch vorbehalten, daß, ehe ein solcher ausfährt, er sich verbürgen solle, daß er sich verhalten wolle wie es gebräuchlich ist in solchen Fällen, und ihr seht in dem Commissionß-Schreiben melden und vorschreiben alle Puncten, und einen jeden dessen unterrichten, und anweisen was in solchen Fällen gebräuchlich ist; und um also zu thun sey dieses eure Vollmacht; Habet wohl.

Gegeben an unserm Hoff zu Kensington den 15 Juni 1739, und im dreyzehnden Jahr Unserer Regierung.

Auf seiner Majestät Befehl  
Hollis Newcastle.

(So weit des Königs Brief.)

Deswegen mögen alle und jede Unterthanen von seiner Majestät unter meinem Governement auf ihrer Wache stehen, damit abgehalten werden alle Bosheit und Schade, welche die Spanier im Sinn haben; in dem sie sich werden veransbahnen wollen gegen solches Verfahren, wozu Ihro Majestät ist genöthiget worden, sich Selbst und seinen Unterthanen Recht zu schaffen. Darnach mag ein Jeder, in was vor einem

Stand er auch ist, den Spaniern Schaden und Verdruss anthun, auff Welche Weise er immer kann: Ich bin befehligt seiner Majestät Order public und bekannt zu machen. Ferner ist es seiner Königlich Majestät Willen und Wohlgefallen, mir anzudeuten durch den Herzog von Neucasfle, einem von Er. Majestät vernehmlichsten Staats-Secretarien, daß keine Ammunitizen oder Kriegsrüstung oder auch keinerley Proviant, was es auch seyn mag, selle den Spaniern zugeführt werden, bey hoher Strafe und Er. Königlich Majestät höchster Ungnade; Wernach ein jeder Magistrat, Officier und alle Andere sich zu richten haben, und auch allen möglichsten Fleiß anzuwenden solches zu hindern.

Gegeben unter meiner Hand, und dem großen Siegel der Provinz von Pennsylvanien, zu Philadelphia den 20 Augusti 1739, und in dem dreyzehnten Jahr Er Majestät Regierung.

George Thomas.

GOTT bewahre den König!

Seht man in diesen Tagen  
Den Menschen-Kindern sagen,  
Daß sie bey dem Betragen,  
Indem sie sich so Rüsten,  
Nicht wären wahre Christen,  
Und nicht die Wahrheit wüßten:  
Sie solten einen plagen,  
Und fallen an den Kragen,  
Wohl gar zu Tode schlagen,  
Eich wie die Gicel brüsten,  
Fortfahr'n in ihren Lüsten,  
Und doch seyn gute Christen.

German ton.

Man hat folgende Nachricht aus Friedrichs Township im Falkener Schwamm, daß den 12 Aug. Abends nach 9 Uhr ein Eyrischer Mann gekommen vor die Thür eines Mannes Namens Hübnier, und begehrt da über Nacht zu bleiben. Der Hauswirth rufet einen Nachbar der Englisch sprechen konnte, und weil sie nichts Gutes vermutheten, wiesen sie ihn ins Wirthshaus, welches nahe war; er kam aber bald wieder, und sagte: Er könnte das Haus nicht finden, man solte ihn über Nacht behalten, welches ihm verwilligt worden. Die Frau nahm das Pferd, und führte es ins Feld; da kam ein Anderer und schlägt die Frau darnieder, daß sie in Ohnmacht gefallen, er wirft sie über eine Fense, und wirft ei-

nen großen Klotz auff sie, meynende sie seye todt, weil sie so still geblieben. Der andere Mörder aber, welcher im Hause war, schlägt erst den alten schwächlichen Nachbar darnieder mit einem Mord-Instrument, welches aparte dazu gemacht war, von Eisen in der Form eines sehr großen Messers, daß man damit aufbrechen und todschlagen könnte, der Stiel war so dick als eine kleine Faust, und schlug so gleich auch den Hauswirth, der so grausam seye zugerichtet worden daß er am Kopf und ganzen Leib voller Löcher, Beulen und Blut war. Seine Mutter oben im Hause sell nebst dem Mann laut gerufen haben: Mörder, Mörder, daß es eines Nachbars Kind auf eine halbe Meile vom Haus gehört, welches seinem Vater gerufen, und derselbe kam eilend mit noch einem Andern, der eben im Haus war; und diese im Hinzulaufen gaben den Rufenden laute Antwort. Durch dieses laut Rufen wurden die Mörder erschreckt, und machten sich auf ihren Pferden davon, und ließen ihre vorgemelte Mord und Diebs Messer in der Eil liegen, welche die Nachbarn gefunden, nachdem sie die Leute in ihrem Blut und Wunden angetroffen. Die Messer sind zum Justus gebracht worden, welcher den Mördern hat lassen nachspüren; man hat aber bisher nichts von ihnen erfahren können.

Verwichenen 26 Juli, ging ein Engländer, Namens John Ward wohnhaft nah bey Andocas aus Wild schießen, wird gewahr daß sich etwas im Gebüsche regete, er siehet den weissen Busen eines Mannes, und meynete es wäre das hintere Theil von einem Hirsch, zielte hin und schoß seinen Nachbar, James Scherrein, auf dem Platz todt.

Es ist ein Goldstück auf der Straß gefunden worden, welches ohne Zweifel Jemand verloren hat. Wer dessen richtige Kennzeichen hat, worin es gewickelt und was dabey war, anzeigen kann, soll solches wieder haben bey dem Drucker hiervon.

Es ist ein Manns-Hock auf der Straß se zwischen Philadelphia und German ton gefunden worden. Wer dessen richtige Kennzeichen anzeigen kann, soll ihn ohne Unkosten wieder haben, bey

Ehr istoph Saur.



\* \* \* In order that the foregoing may not be altogether a sealed letter to our exclusively English readers, we will attempt a translation of the short introductory address of our ancient brother, and give the substance of the remainder in a few words.

The title and introduction is,  
**"THE HIGH-GERMAN PENNSYLVANIAN HISTORIAN, OR: COLLECTION OF IMPORTANT ACCOUNTS FROM THE KINGDOM OF NATURE & OF THE CHURCH.**

No. 1. August 20, 1739.

Friendly Reader. Among other idols which a coarse and refined world of so-called Christians serves, is not the least the inquisitiveness, curiosity and great desire, TO SEE, TO HEAR, TO KNOW and also to SAY often something NEW. To sacrifice to this Atheniensiian spirit now by the issue of this 'COLLECTION' we are not at all inclined, and less still, to expand ourselves, or to seek honor and profit thereby. But having heretofore promised to publish the most useful and important events and occurrences, and also because memorable facts, when they are heard or read by men, are often causing a deeper impression and reflection as things which happen daily. We would therefore make hereby a beginning with such signs of the times, as have lately and truly occurred in this & other parts of the world, in hope that it will not be altogether without any use, at least to awaken and cause to look up with some who read it. There may also in future be given in this "Collection" some remarks and questions suitable to the times for serious minds to consider, or even to give some sincere answer thereupon,

Farewell, dear reader; what we tell  
 Use as ye ought, yea, use it well!"

The next article gives a brief account of wars between the Persians and the Turks in Asia, and between the Sultan and Grand-Mogul in Africa, which, being barely concluded, was followed by one between the Turks and

the confederated Russians and Austrians in Europe, yet raging, and others on the point of breaking out, in which all the powers in Europe, and all the Colonies in America would be more or less entangled, with the exception of Holland, which was at that time a republic & the chief maritime power. Of this power our brother says, what he would probably say now with regard to our own United States in the present state and aspect of things in Europe.

"What Holland is going to do in this case, will not be long secret. They sit in the midst. As long as they remain neutral, they can trade with them all; but if they allow their neighbors to become too powerful, then — the Romans will come and take away their land and nation." [We think our sage brother, who in a manner foretold, what has actually come to pass in Holland, would express a different opinion with regard to America, notwithstanding all what the great exile from Hungary has said. Our brother would probably say now, if America tries to be God-fearing, humble and neutral, it will be invincible & happy, but—pride comes before a fall.]

After a few more reflections he next gives the proclamation of the royal governor of Pennsylvania at that time, with the authority of the King of England, to take reprisals against the King of Spain, his vassals and subjects for damages done to British vessels, &c. which the printer concludes with a poetical effusion of his own, exposing the inconsistency of so-called Christians in making war, and killing each other.

Under the head of "Germantown" is related an attempt of murder and robbery in Falcomer Swamp on the 12th of August, and next an accident, where one neighbor killed another unawares and by mistake, while hunting.

Two advertisements conclude the paper, of a kind which is seldom found among the many advertisements now-a-



days. In the one is said, that a piece of gold was found, and in the other, that a man's coat was found in the street or highway, and that the owners should prove property and receive it again without cost. [Such advertisements would be now-a-days a real novelty, where we see hundreds headed, "Lost," to one "Found." But we leave this and all other singularities of that paper to the further reflection of the reader, and would only ask, Do we do as we would wish to be done by, and do we teach our children accordingly, that when they find any thing, they should not consider it as their property, but try to find out the owner, and return it to him, as they would wish themselves to be treated if they had lost something. Children, will you think of this!]

[The following letter and notes from Theophilus will explain why we inserted the above.]

For the Visiter.

Dear brother.—In compliance with your request on page 166. I will try to furnish you with the desired particulars, concerning

"Das geistliche Magazin"

as well as I am able. I would have done so sooner, but I still deferred it in hopes of seeing a distant uncle, from whom I expected to obtain some more information concerning several circumstances connected therewith. But as I have not seen him, and fearing a too long delay might not be acceptable, I will try to give you what little information I have.

Old Christopher Saur established a Printing-Office in the vicinity of Germantown, Pa. I believe soon after his immigration to this country, where he first commenced a small Quarto Newspaper of four pages monthly at three shillings a year. [Title as we have given above.] The first No. of which was issued the 16th August 1740. in which form it was continued until about the year 1750. when he enlarged it to 4 pages folio, but still at 3 shillings a year.

But often when overcrowded with matter, or when favored with any very important intelligence, he would publish a semi-monthly extra, until about 1763 he altered his title to that of "Pennsylvanische Berichte," [or Pennsylvanian Reports] and commenced "Das Geistliche Magazin", [The spiritual Magazine] in which he inserted whatever was of a serious or spiritual nature, and left politics and other more general intelligence for the "Berichte." So you will perceive, that the one became a general News-paper, and the other a religious magazine. But the latter being just as an occasional extra without any reference to time or date, sometimes a sheet, but generally only half a sheet in large octavo form, and sent gratis to the subscribers of the Newspaper and to all others that desired it.\*)

\*) [After we had read thus far, it came to our mind, that we had some of the ancient prints of brother Saur in our possession these many years. We began to search after them, and found at last, among some 40 Almanacs, a History of England &c. which brother Saur printed between the years 1739—1777, a copy of that very publication, our valued correspondent alludes to, that is the first No. which does not appear to be in his possession, and which we have given above, not only as a curiosity, but for its intrinsic value, as being a relic of former times, a kind of American antiquity, and as an evidence that our brethren more than hundred years ago were not ashamed to avow their principles publicly before the world. Moreover, our brethren may see how moderate our ancestors were in their desire after News. For ten years they were satisfied with a monthly paper, equal to not quite 3 pages of the Visiter, and afterwards again for a still longer period with perhaps a little more than five pages of our paper, while we began with 16 pages, and many were complaining, it was too small. And again, we could wish our readers would observe the liberality, with which those ancient readers paid their printer. They paid him for ten years 3 shillings a year for 3 pages monthly, and at that rate we should have 16 shillings or 2 dollars for 16 pages, or 21 shillings or 3 dollars for 24

But since it was not published at regular intervals, and also without date, I therefore cannot say precisely how often it appeared. All I know is, that it took from 1763 to the close of 1769, about 5 or 6 years to issue 50 No's (or about two hundred pages we presume) which completed the first volume, In 1770 a second volume was commenced, but how it was continued, I do not know to a certainty. Perhaps not longer than till about 1773 or 4, as the second volume is not by a third as large as the first.

His motive for publishing such a work he gives in his preface, viz. that he had often been grieved at beholding the great carelessness, blindness and spiritual ignorance of the community at large, which, he thought, originated in a great measure from a want or scarcity of spiritual teaching, in as much as many had neither opportunity nor desire to hear preaching, and have also but very few good books to edify themselves with at home: For many are either too poor or else think, that they have still more necessary uses for their money, than to buy books, and should they even sometimes buy a good book, they will often lay it aside for days and years, before reading it half through &c. &c.

These considerations, he says, made me think, that a publication of this kind might do a great deal of good, especially if given gratis. And as the Lord has so abundantly blessed me, and enabled me under extraordinary tokens of His Divine assistance, to accomplish the great work of publishing the Bible, I would now as a small thank-offering for his great goodness make a beginning with the long contemplated project of publishing a work of the above descrip-

pages, yet there have been complaints made about our price being too high, which is only one third of what our ancestors paid for the same amount of work. Would it be right, to want a yard linen, spun by hand, and wove in the old way at the same price, as you can buy a yard of muslin!—

tion for the glory of God and the good of my fellowmen—antisectarian in its principles and open to the contributions of all as far as consistent with the spirit of the Gospel, either with or without name. A few contributors signed their proper names, some only their initials, and others wrote under assumed signatures, such as "Theophilus," "Liebe," "Einfaltig," &c.

Where a copy of it could be obtained, I know not, for it is so extremely scarce, that I am aware of but two complete copies in all Pennsylvania; the one of which I have in my library, and the other is also in the possession of one that I think would not part with it for no consideration whatever. I have also several of those old papers of the quarto and folio size as far back as 1743 &c. besides some of his and Alexander Mack's written correspondence, which I am carefully preserving as a precious relic in remembrance of my great and great-great grandfather *Christopher Saur*.

Thus I have given you some of the desired information concerning your queries to the best of my abilities &c.

THEOPHILUS.

*Dilectissime frater Theophile.* You perceive we have left out your very modest apology and excuse, that your writing is not "*Multum in parvo*" (that is, much in little) but *minus in multis sc. verbis* (a little in many (words) which, to speak in plain english, is carrying modesty to extremes. You have well done, dear brother, and we owe you many, many thanks for the light you have thrown upon a subject of so vital importance to the Visiter, and for the discovery of the vast literary treasures, you are in possession of. Since it appears, that no copy of the "Geistliche Magazin" is to be had, for love or money, could you not furnish us a correct copy of one whole No. of the 'Magazin' and also of such Manuscript - letters of our ancient brethren, as may throw additional light upon the history of our



Brotherhood in those times, or may otherwise be useful and interesting for the readers of the Visiter. We and our readers have not forgotten your kind offer (see page 156) and have looked forward for new communications from you ever since. With regard to the german, we do not wish to trouble you with translating. Give them in the original, verbatim and literatim. The postage we shall willingly refund, & if the copying of them should cause any expense to you, that too. Only remember, that now, since the winter is past, many of our correspondents will have little leisure to write, and that therefore more frequent communications from those who can write, will be necessary and essential to us and our work, if it is to live to begin another volume. Of your adopting the name of Theophilus, we fully approve, and we are of the opinion, that it would be best for every correspondent to adopt a similar "*nom de plume*." It would be easier for reference. We are still satisfied that for the present it is best to withhold in the Visiter the proper names, though the Editor, who is responsible for all that appears therein, should know from whence and from whom the communications come, so that he is enabled to communicate with his correspondents privately when necessary. *Sub rosa, Da nobis cognomen tuum verum et proprium. Vale.*

To our dear brethren in Indiana and elsewhere, who may still be in doubt, "Whether we are not on the same track and with the same train of all protestant Christendom in publishing books and periodicals?" (see page 206.) we would simply say, Read the above carefully, and you will be satisfied, that so far from it, that the brethren are following others in the same track and train, they were ahead of all in publishing a paper on Gospel-principles; that it was a brother, who published here in America the *first* German Bible; a brother, who printed the *first* german

Almanac and many other useful publications;—a brother, who issued the first religious paper, or, if you please, the *first tracts*. The fact, that others have since imitated us in these things, and have past us with rail-road speed, should certainly not stop us from pursuing our simple course of duty, as little as the imitation of others in other things, which were once peculiar to us, should prevent us from continuing the even tenor of our way.

That other question, "Whether we are not propelled by the same power, [i. e. money]?" and another, which might be thrown up from the foregoing letter, in the following words, "Since old brother Saur published and distributed "*Das Geistliche Magazin*" gratis, why do you not do likewise, and publish the Visiter gratis?—must be also noticed in a few words. We ask, would it be right, would it be just, if we should spend 500 or one thousand or more Dollars a year in labor and money, that others, who are mostly far more able to be charitable, could enjoy the fruits of our labor and expense for nothing? If we, that is, two, three and sometimes five of us, not to speak of the labor of editor and correspondents, work the whole year round for our readers, is there any wrong in it, if we accept of the labor of each reader or subscriber for one or two days in the year?—With regard to Br. Saur's issuing "*Das Geistliche Magazin*" gratis, we beg our readers to observe, that he published at the same time a paper, for which he was paid twice or three times as much, as we ask for the Visiter, and that we are willing to do, and would rejoice to do as he did, that is, to publish occasionally such pieces, as might be approved of for general circulation, on separate sheets for gratuitous distribution, as far as we are able. Will you not strengthen our hands!! Ed.]



☞ We trust, that after this we need not begin again to commend ourselves, nor as the apostle says, 2. Cor. iii. 1. "need we, as some others, epistles of commendation to you, or letters of commendation from you?" However for this time once more allow us to lay before you yet a few letters or rather short extracts of letters *concerning the Visiter.*

## No. 1.

Pennsylvania, Feb. 29. 1852.

Dear brother in the Lord.

Through the mercies of our God we still survive the dead, and are among the living monuments of His grace. This being sabbath, and just having got home from our meeting, I thought of writing a few lines to you, and if you find any thing in them meriting a place in the Visiter, give it insertion.

As it regards the Visiter, I am under deep conviction, that it is calculated to do much good, especially in removing the prejudices, which exist in many sections against our Brotherhood.—We frequently are accused of building all our soul's salvation upon what is called by Christendom, externals, and I am satisfied that any impartial reader of the Visiter will see, that while we contend for an obedience to Gospel-requirements, that the heart must be given to the Lord, before we can be said to be "begotten through the Gospel."—In my humble opinion, I think that the Gospel-Visiter" will do much good to many who are in the church, and also to those who are not.—

In conclusion of my remarks on the Visiter, I would say, that we as brethren should enlist all our force against SIN, and all Satan's devices! And put on the whole armor of God, that we may withstand all the fiery darts of the wicked one! And if we should find, that the 'VISITER' with his teachings would be a help to us in putting off the old man with his deeds, and assist us, (that is, by persuasion,) in putting on the whole armor of God, — we should most cordially accept of him. —

May the Lord protect and direct the publisher and contributors &c. of the Gospel-Visiter! Amen.

## No. 2.

Pennsylv'a, March 7, '52.

Beloved brother in the Lord.

— — I have received and read the Gospel-Visiter nearly a year, and am rejoiced to see, how the work of the Lord is prospering, and how the brethren are endeavoring to prepare the way for the spirit of union into the hearts of the dispersed children of God, so that we may be of one mind, and all speak the same thing; and that there be no divisions among us, but that we may be perfectly joined together in the same mind, and in the same judgment." 1 Cor. i. 10. For in true holiness there can be no discord,

I thank God, that our Brotherhood has arrived at the period, to enjoy the blessed influence of the Gospel-Visiter, and find it my duty to support or encourage him in every manner. I would highly rejoice to see the time, when this important message finds its way into every brother's dwelling, and not only that, but also into the hearts of all readers.

## No. 3.

Missouri, Feb. 23, '52.

We wish to have a copy of the monthly "Gospel-Visiter," of which there was one No. sent us by my wife's uncle.—*We have not heard an old brother preach for seven years.* For there are no brethren nearer than in Iowa, though there are some in this state farther South than where we live.—We would like to have the Visiter as far back as we can get them.— —

[Consider, dear readers, the condition of such members, who in seven years have not heard one of their own teachers!—Now they may still every month hear something from their *old brethren.* Would it be right, would it be according to love, to deny or cut off for them even that opportunity?]

No. 4.

Indiana Feb. 20, 52.

Dear brother.

— —I would wish, that the Gospel-Visiter would come to all my children and their families. Many read books and papers, which are not so useful and edifying. For my part I think the members should support the "Visiter in preference to all other papers, and the benefit thereof would then come on the brotherhood. Give us the news and the signs of the times, as if you were speaking face to face to us.

[About this latter request we should like to have the opinion of more brethren, that is, how far we might go, with safety?]

No. 5.

Illinois, Febr. 28, 52.

— —I inform you, that I received the Gospel-Visiter. I was much rejoiced about it, and would like to have it, as long as you print it.

No. 6.

Missouri, March 13, 52.

Hereby I send you 2 dollars for 2 copies of the Gospel-Visiter; the one copy I intend for my neighbors to read. I would wish to have all the No's. from the beginning.

No. 7.

Iowa, March 2, 52.

The Visiter is a welcome guest in this country; here is one Dollar, for which send me one also.

No. 8.

Ohio March 7, 52.

My prayer is that you might continue in health and life through the grace of God, so that the good work in which you are engaged may prosper continually, and also bring forth fruit in due time to the glory of God.—For I think it is a good and important work, and as a Gospel-Visiter he is always received with gladness by me; yes I do love his company; it is so interesting and full of instruction.

No. 9.

Pennsylvania, March 14.

Having received the Visiter for one year save one No. and being so well pleased with it, that I wish to continue it another year.

Will some brother answer the following question through the Gospel-Visiter, viz.

Have I a right to defend myself against robbers? Or, Does God give any person privilege to take the life of another in self-defence, to save his own life?

No. 10.

Indiana, March 14, 52.

— —Having the opportunity to read in every No. of the Visiter the welcome message of thy pen, may it please our heavenly Father still to bless thee, and to prosper thy work. All is well with us. I have greatly enjoyed myself by reading the "Visiter" during our long, cold winter-evenings, and now, having perused the eleven No's with care and with the spirit of understanding, I can say for my part, *Welcome message for another year!* —

I shall say a few words more about the publication of the "Gospel-Visiter." As far as my humble opinion is able to understand, every brother of our far- and wide-spread fraternity ought to take the Visiter. My reason, Why! is this, While many of us (especially the young members of our church,) are yet as young lambs of the sheepfold, having perhaps, not yet so perfectly learned the boundary-lines of our pasturing-grounds, —and many of our beloved brethren are more endowed with spiritual gifts than others, who by their communications to each other through and by the Visiter so nicely point out the land-marks of our church-government, which every brother ought to understand fully, &c. While in every No. of the "Visiter" I still learn more and more, because my beloved elder brethren by their communications give me more light upon Gospel-principles, and I hope many more of

our brethren must confess the same. And though many of our brethren are ready to say, "We have the true Gospel, and if we read it, it will suffice us, and therefore we need not to go to the Visiter;"—yet the apostle says, "Prove all things, and hold fast that which is good." So by the medium of the "Visiter" our widely-extending brotherhood may all be in perfect union and of one order, which is acceptable in the sight of our Lord and Saviour Jesus Christ. Amen.

No. 11.

Maryland, March 27, '52.

Dear Brother.

The Visiter for March

was received a few days ago. I was not a little surprised at its contents, for it appeared, as though its friends as by concert thought it necessary to make a united effort to preserve its existence. Now I really see no necessity for all this, as I am not at all apprehensive for its fate, seeing it is steadily increasing its subscription list, which surely is very good evidence of its utility as well as popularity. But, say some, the Yearly Meeting will order its discontinuance. I think not, as I am inclined to believe, that meeting will not assume such authority. It surely will be an assumption of authority to do so, and might with propriety be characterized as an attempt "to lord it over God's heritage," which is positively forbidden. That there are those who are opposed to it, is conceded, and what is there that is originating, either good or bad, that does not meet with opposition? Why, there are those who discard the Bible; are we therefore to stop preaching?—Nay, rather we should double our diligence. One half at least of the New Testament is constituted of epistolary preaching; need the advocate for the Visiter a better argument? Surely not. — Any thing short of liberality can do no good, but may do much harm. Hence I flatter myself, that when the Y. M. takes the subject under consideration,

and deliberates upon it maturely as well as prayerfully, viewing it in all its bearings, the conclusion will be, though perhaps not exactly recommending it to the church, yet at least leave it in the hands of its friends. It surely will not do less than let it alone. Should it be stopped, what will become of the subscription-money sent by those who recently subscribed for the paper?—Me thinks the brethren in Y. M. will imitate the first council held by the Disciples of Christ, which did not forbid the Jewish Christians to observe their ancient customs, nor compel the Gentile Believers to do so likewise, and thus they will not forbid us the privilege of reading the views of our brethren, nor deprive those, who are satisfied with hearing alone, of this their liberty. At any rate, methinks, they will give the advice of Gamaliel, "To let this matter alone, for if it be not of God, it will fail; but if it should be of God, beware, lest haply ye be found even to fight against God."

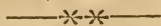
No. 12.

Pennsylvania, April 8, '52.

Dearly beloved brother in Christ. — I really feel sorry, that some brethren appear to be so obstinate as to oppose the publication of the Visiter, a paper so greatly needed, (at least so in my estimation;) for I am confident that it has been the cause or medium of a great deal of good among the brethren. For instance, I know of a brother, that hath sometimes, through some cause or other, neglected family-worship, as is too much the case with some brethren. — Not long since, that same brother had been to the post-office, & got his paper. After he returned home, it was late in the evening. He seated himself, and took up the Visiter to read it. But before he got far, he came to a stand; he laid the Visiter aside, and called together his family, sung a hymn and prayed, and after getting through with his family-worship, he again took up the Visiter, and read it through rejoicingly, being



assured, that the Lord had been present through his spirit blessing them. I am confident that this brother is more zealous since that time. As far as I am aware all the brethren with us are well pleased with the Visiter, and bid it God speed.



To the Far-West Brethren.

(Concluded from last No. page 196.)

[The appellation of "Far-West brethren" appears not to be liked altogether by those who are designated with it. They would, it seems, prefer to be known simply as "the Western brethren. We can assure them, that no harm is intended by the former name. It originated simply from the query in the Minutes of Yearly Meeting 1850 which spoke of them as a people or body of brethren, in the "Far West." It is used merely for distinction's sake from our own Western brethren, who are and have ever been in full union and fellowship with us, even if they should live now farther West, than those we address now. The term "Western" is a relative term. To our brethren, who live East of the Allegheny-mountains, we and all those living West of said mountains, are "Western Brethren." To us those living in the West-part of Ohio, in Indiana &c. are all Western brethren, &c. &c. Would to God, there would be hereafter no further need of any distinctive term between us and the "Far-Western brethren! And again,—Would to God, that they could see, that by maintaining a different and distinct practice, a different & distinct name &c. will be perpetuated!!]

Dear brethren! Since penning the foregoing (see March No.) your last favor accompanied with proceedings of a council-meeting held Nov. 22, '51. \*) came to hand, & had their weight in my reflections upon the differences between us. At any rate they have confirmed me in my former conviction, *that there can be no real and lasting union except on true and genuine Gospel-principles, sincerely adopted and faithfully carried out.*

\*)Just when this was going to press we received a still later communication from the same brethren, besides a number of others, which cannot be crowded into this number, though highly interesting, but must be reserved for future publication.

Both your letter and the proceedings of your council-meeting bear the marks of a conciliating and loving spirit, which cannot be otherwise but pleasing to me and every reader; yet allow me in candor to confess, that it is not a little mortifying to me, and no doubt to many of our readers, to see in your third proposition, that after all correspondence and labor spent for nearly two years we are just as far apart, than when we set out. I merely state this as a fact, and refrain from making any comments on it, more than this, that it is certainly necessary for us all to examine ourselves as before Him "whose eyes are like unto a flame of fire," in order to see whether we ourselves are not in the fault. This is the more necessary, since you contemplate to meet us at your Annual Meeting next, and it would really be a pity, if a personal interview, (perhaps the first & last between some of us,) should be of no better success, than our correspondence for the purpose of a *Union*. Oh, brethren let us watch and pray even with fasting, that we may be enabled by grace from above to meet together "with one accord." and "to keep the feast, not with old leaven, neither the leaven of malice and wickedness; but with the unleavened bread of sincerity and truth!"

Dearest brethren, whom I never saw, but whom I truly love, permit me to say yet a few things with regard to our Yearly Meeting, in order to remove, as I have begun in a former letter, stumbling-blocks out of your way. In as much as you have never attended such a Meeting, I trust you will bear with one who having perhaps attended as many as any brother now living, if he tells you a little of his experience in that matter.

I. Do not expect too much from the Yearly Meeting for fear you might be disappointed. It depends in a great measure upon ourselves, whether the Meeting will be satisfactory and a blessing to us or not. Let this hint suffice.

2. Our yearly meetings are not intended for discussion. In this respect there are some of our own brethren under misapprehensions as the pages of our last No. testify. But a moment's reflection will satisfy every one, that in a meeting which is necessarily confined to a few days in which all the business is to be transacted, and where sometimes from 40 to 50 queries are to be decided, a general and unlimited discussion of every point is altogether out of the question. On this head an aged and experienced brother says in a late communication, "The brethren should have no meeting of discussion on any subject whatever, but a council-meeting only concerning the true order of the house of God, which is the church of the living God, the pillar and ground of the truth."

3. The manner of conducting our yearly meetings might be another stumbling-block. Our brethren have always aimed at the utmost simplicity in this as well as in all other things. They do not look to the world for a pattern, how to organize their meetings or transact business. In ancient times our brethren appear to have held their yearly meetings pretty much in the same manner as we still hold our council-meetings, even without making any record of the transactions, without appointing a committee &c. &c. When the number of churches, and consequently the number of elders increased, and weighty & vital questions arose, a committee of elders was selected by the church, where the Y. M. was held, whose business it was to receive and answer the queries. They did not act as legislators, to enact from year to year new laws; (the law of Christ we consider sufficient for us, in all cases;)—nor did they act as judges, to pronounce sentence, nor yet as executive officers, to enforce and execute the law;—(those are duties, under God, and according to the law of Christ, belonging to the church;)—but merely as a jury, to give their united verdict on every case presented. Now, though

these verdicts originated at first with the committee, that is a small body of chosen men, yet by being announced, explained and defended in public before the whole church at the place of Y. M. and all the members present from the other churches, and liberty being given to any one to object & state his reasons for it, nor the case being finally laid down as settled, until the whole assembly appeared satisfied therewith,—every such verdict, advice or conclusion became thus the solemn act of the whole church.

I have on purpose spoken in such a simple, natural way, because some of you are so much afraid, of our claiming inspiration and infallibility for our ancient brethren, for our annual council &c. This imputation we have tried to refute at the time, (see No. 8. page 123.) yet let me ask, now, when a body of true believers is assembled in the fear of God, praying for divine assistance, and humbly relying on such promises, as Matt. xviii. 19. 20. &c. and this body answers a difficult question in such a manner, that every one that hears it is satisfied, and even those that do not like it, must inwardly acquiesce in it,—which is more to the glory of God, to ascribe it altogether to the wisdom of fallible creatures, or to the influence, nay, I will say, to the inspiration of the holy spirit of God?

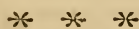
And if upon trial not only once but a hundred or even a thousand times such answer, decision or whatever you may call it, has been found good, in consonance with the whole tenor of the word of God, and wholesome and beneficial, if adhered to and observed, may we not believe, that it is sanctioned of God!—And finally, would we do right to throw aside such solemn acts of the church in former times, thus sanctioned of God, as mere traditions of men?—

But I must mention yet a new feature, which has been lately introduced into our yearly meetings, and this is that besides the committee of elders, all the



brethren sent by the churches, are divided also into a number of committees, & the papers, sent in, distributed among them, in order to investigate them & report thereon. This I believe, is generally considered as a change for the better in as much as it divides the labour more equally, and enables the brethren to accomplish much in a little time. These latter committees are a kind of a Grandjury, making a preliminary investigation, & presenting bills for trial, while the committee of Elders is to give the verdict after trial.

Brethren! I trust, I shall soon meet some of you, —God willing,— at the next yearly meeting, and then I shall learn whether my humble effort, and the efforts of my brethren in the *Visiter* & at the meeting will convince you, that we are sincerely endeavouring to keep house in the church of God according to the word & spirit of the Gospel, and that NO TRUE UNION can exist without uniting in principle & practice, heart and hand. &c.



Communicated.

*"My Kingdom is not of this world."*  
*John xviii. 36.*

The object of this is to show,

I. The necessity of such a kingdom;

II. The King;

III. The object of it;

IV. The subjects of the same, and their duties.

V. The glory and ultimate design of it.

#### I.

When we contemplate upon the fallen and depraved state and condition of man, the necessity of such a kingdom, as represented by the words of our Saviour, is at once apparent. Man being "captivated by the devil at his will," became subject to him, "the prince of the power" of the air, the spirit that now worketh," ruleth and reigns in the hearts of "the children of disobedience."—

To oppose this formidable power, it became necessary, that one of superior and almighty power should set up a standard against it. This was done by "the seed of the woman," who, it is said, should bruise the serpent's head. The powers in man being so much weakened by the fall, it became impossible for him, with all the powers of body, soul and spirit combined, to extricate himself from the power of the enemy.

Here then we behold a work, a grand work, alone worthy of a God!—Then oh my soul, awake!—Awake and contemplate God's stupendous grace towards thee, a sinful worm, in the grand scheme of redemption, and try to comprehend with all the saints, what is the height, the depth, and the breadth of the love of God, which passeth all understanding, and behold

#### II.

The King. For where there is a kingdom, there must of necessity be a king, and in the kingdom, under consideration it required one, who could sway and extend his sceptre in height, above the heaven of heavens.—in breadth, as far as ever human foot has trod, and—in depth through all the territories of darkness; and whose sceptre is a sceptre of righteousness, for "in righteousness he will reign and make war."

Who then is this king of glory!—Let David answer by inspiration, "The Lord strong and mighty; the Lord mighty in battle. Lift up your heads, oh ye gates; even lift them up, ye everlasting doors, and the King of glory shall come in." Ps. xxiv, 8, 9. It is he who entered in at the door, the good shepherd of the sheep. To him the porter openeth; (John x.) the door being opened by the spirit of prophecy, and the way being prepared, the King of glory enters, "the Lord suddenly appears from his holy place, even the messenger of the covenant. in whom ye delight;—and proclaims aloud, "The time is fulfilled, the kingdom of heaven is at hand."—The long-expected time is now come; I the



God of heaven am about to set up a kingdom, before which all principalities and powers in due time will have to bow in humble submission, and acknowledge that I am Lord to the glory of God the Father.

But my kingdom is not of this world.—It is a spiritual kingdom. The weapons I fight with are not carnal but spiritual and mighty to the pulling down of strongholds. I am come to fight against your enemies and mine, to destroy him who has the power of death, which is the devil, and when I have conquered, and taken from him his armor wherein he trusteth;—when I have led captivity captive, and received gifts for men. I will bestow those gifts upon you, I will endue you with power, I will arm you with the armor of righteousness, that you as valiant soldiers of the cross may fight under your King and captain of your salvation, against principalities, against powers, and against spiritual wickedness in high places,—and to use all your endeavors, to enlist all who are willing to volunteer themselves under my service.

For this is

### III.

The object of this kingdom.

The children of men being under the power of the enemy, subjects of the kingdom of darkness, servants of sin and Satan, and unprepared for the enjoyment of God, here or hereafter. And until man becomes a subject of this kingdom, he cannot fulfill the end of his creation, to glorify God and enjoy him forever. The object then is, to open men's eyes, to turn them from darkness to light, and from the power of Satan to God, that they may receive the pardon of their sins, and an inheritance among all who are sanctified through faith.

In order to become a subject of this kingdom, the sinner must see, feel and know, that he is a sinner, and that as such he is condemned by the law of God, and that unless he is delivered from sin, where God is, he cannot come. I feel,

says the convicted sinner, that I am fettered and bound under the power of darkness, which is a forerunner of that "outer darkness, where there is weeping and gnashing of teeth," I long to be released. Who will deliver me!—Despair not;—there is hope. Here is the kingdom of light, set up in opposition to the kingdom of darkness.—Darkness cannot stand before the light, but as light appears, darkness flees away. But it is your privilege, to turn from darkness to light. Turn to the "sure word of prophecy, take heed to it, until the day dawn, and the day-star arise in your heart."—If you can but see the glimmering of the morning-star, rest assured that day is approaching. View it as the forerunner of the sun, which marks the pilgrim's way. And gaze upon it while you run unto the rising day.

This is Jacob's star, which points you to the Saviour. But remember, you must not remain idle. You must, when awakened, arise, and turn from darkness to light; cease to do evil and learn to do well. Do not be afraid to approach this heavenly light; for as long as you are afraid of the light you cannot come to it. Do not, for your souls and for heaven's sake, compass yourself with sparks, nor walk by a fire of your own, or another man's kindling!—But "obey the truth;"—submit to the law of the kingdom of grace, & you will come to the light. For it is by this light alone, that you can become properly acquainted with yourself. Then—what will you see?—your good works or deeds! No, no. Nothing but sin and corruption. Yes, with David will you discover, that there is no soundness in you from the sole of your feet to the top of your head. There is nothing but wounds and putrifying sores, which are neither bound up, nor mollified with ointment. Or, with the man who fell among thieves, you discover your wretchedness, your utter helplessness. You now truly feel the need of a Saviour, and if you are willing and anxious to be saved by him, you

need not despair, although you see the Levite and the Priest pass by "by only making a remembrance of sin, from year to year." Remember there is help laid upon one that is mighty, who is willing and able to save to the uttermost all who will come unto him. Trust in Him, —pray to Him, O Lord, have mercy upon me. Thou art my only Saviour. Other refuge have I none, &c.—and if you will thus cry day and night unto him with your whole heart, he will in mercy look upon you, and pour the oil of his grace and the wine into your wounds, and take you upon his own beast, and carry you to the inn;—that is, by his matchless power he will redeem and deliver you from the power of the enemy, and conduct you to his house, and receive you as a subject of his kingdom. He will grant you "repentance unto life;" yea he will enable you to believe on him to the saving of your soul," And thus through faith that works by love you will be enabled to receive him as your Saviour, as your Redeemer, the Holy one in Israel; and it is your privilege and duty, to do this by a public renunciation of your former master or king, with all his works, and in unfeigned submission to the King of kings and Lord of lords, by being baptized into—and received as a member of—his body, or a subject of his Kingdom. And if you have thus passed from death unto life, and from the power of Satan unto God, "old things have passed away," you are a new creature in Christ, you have become a subject of that Kingdom, which is not of this world.

It remains now to be considered

#### IV.

The subjects, and the duty of these subjects.

"No man, that warreth, entangleth himself with the affairs of this life, that he may please him who hath called him to be a soldier."

All who are thus turned from the power of satan unto God, are soldiers of Jesus Christ, and bound to fight under him

as their commander against all their spiritual enemies. And the weapons of their warfare are such only as are laid up in the King's armory, and he has such an abundance at his command, that he could arm and equip the whole world, provided they would volunteer into his service.

The nature of this heavenly armor is such, that it will not decay nor wax old. It is proof against water & fire, (brethren, I speak as to wise men, judge ye what I say,) and every soldier should be well armed. Yes we are commanded to put on the whole armor of God, that we may be able to stand. This armor consists of truth, righteousness, peace, faith, hope, charity, or love, and this word of the spirit, which is the word of God.

[To be continued in the next.]

\* \* \*

✍ The Printer to his Readers. ✍

It went very hard with us, to bring out this number. At first, expecting some more help, we thought to have time to issue once a No. of the "German Visiter," which will in most cases, where we think, there are german readers, accompany this present No. But before we got through with the german, the only help we then had, became unwell, and so our work had to stand still almost for a couple of weeks. Finally, when this No. was under way the editor was for sometime so unwell, that he could attend but little to business. We trust, our readers will excuse the late appearance, and many other faults, particularly in the editorials of this No. on the above account. The deficiency in pages of this double No. shall be made up as soon as possible.

✍ We have quite lately received a number of letters, requesting us to make appointments along the route, we intend to travel to the place of Y. M. This we are not able to do at all; we know not yet whether? or how? or which way we may go, but we stop the press to announce, that Br. JOHN KLINE & others from Virg'a, according to advices rec'd yesterday (April 30) intend to be at Br. JOHN P. ENERSORE's in Seneca co. O. on Sunday before Whitsuntide on their way to Y. M.



We have ventured to print one No. of a German Visiter, of which we give our English readers a hasty translation, somewhat abridged, of the introductory address.]

To our dear readers!

It is now just one year past since the Gospel-Visiter began his visits (in the English language) with the salutation of our Lord and Saviour Jesus Christ, "Peace be with you." We have also to-day nothing better to wish to our dear German readers;—we have also to-day nothing else to salute you with;—we have also to-day no other object in view but—PEACE,—not as the word promises it, and gives not;—but as it comes from above, from the Father of light, the Giver of all good and perfect gifts, and as it is bestowed out of Free grace through the everliving *Prince of Peace* unto all the children of peace, who ask him for it.

Yes, dearly beloved brethren and sisters, friends and fellow-pilgrims on the road to eternity, (and hereby we mean even each and all, to whose sight or hearing this may come, for we love them, all,—He that knows all things, knows this,—and we know, they are all, yea ALL, dearly bought, oh how dear!—) with this salutation of peace comes at last the Gospel-Visiter also to you, in his and your own language, in which after all we understand each other best, which for many reasons we like best, and in which we may converse together in filial love and confidence about such things, which pertain to — p e a c e.— Many of you, we know, have been right desirous to know, what all the English Visiter might have to tell to his readers, having now continued his visits for a whole year. And, you may be assured, we have also felt a strong desire to pay you as well as our English readers from time to time a visit to our mutual edification. "Wherefore we would have come unto you, once and again, but Satanas hindered us hitherto." I Thess. ii. 18. Rom. i. 13. Yes, beloved, this

adversary of the truth, this enemy of every good thing, this "accuser of the brethren," Rev. xii. 10. has tried in every possible way to throw *suspicion* on our design and intention, on our object and aim. Of this much might be said indeed, but—"all is not expedient."—Our heart's desire and prayer is, that "the God of peace may bruise Satan under your feet shortly." Rom. xvi. 20.

Yet—to the glory of God we must testify here, that with all, whose eyes are opened to the truth, whether it be spoken, written or printed, Satan has been put to shame with his lying, and will be more and more with all the children of light, whom he tried to prejudice against our visits. Did he try to impose upon them the idea, that only self-interest and the love of money was the motive of our Visits, it is now as plain as daylight, that this could not be the case, since we might have earned in the service of the world more than twice as much with less labor, (for instance as assistant editor in a large printing establishment) and now feel satisfied to labor for nothing, being glad if we sustain no loss.

Others of God's children the tempter tried to make believe, that our visits would be calculated, to destroy the peace in the church of God, which the Lord has bought with his blood, and to cause strife, disunion and confusion in—or bring even a persecution upon it. But now it has become apparent to many of our brethren who feared something like this, that our visits aim chiefly after love and peace, and have actually promoted the same, in as much as brethren from the far East to the far West, and from North to the South have thereby become better acquainted with each other, as ever before, and that even those friends, who are not members, but have read and understood the Visiter, on his account in no wise think worse of us than before.



Should it here be objected, that here and there trouble was caused in churches exactly on account of the Visiter, we will not at all deny, that the Visiter was the *innocent cause* of it; but whether he might be justly charged with it, we will leave to your own judgment.

Again others have been tempted to believe, that ambition and lust of power was the motive of our visits, that we sought the uppermost seats &c. &c. Alas, beloved, who would deny it, that even disciples of the lowly Jesus are sometimes tempted in this manner? Was there not a strife even among the twelve, whom the Lord had chosen as the first heralds of his Gospel, "which of them should be the greatest? Luke xxii. 24.—But the question here is, whether honor, power and renown is the aim, which we strive after in our work? Is it not evident that with such a confession as we have made in the Visiter there is no other honor to be expected from the worldly-wise, but such as Paul earned in Athens, where they said, "What will this babblers say?" Acts xvii. 18. Is it not evident, that there are even many in the church of God, who misapprehending our aim and work do not praise us at all?—And is it not also evident for all those that have seen the Visiter, that we are very willing to stand back, and give other brethren space and opportunity for bearing testimony to the truth?—Again,—is not the Visiter from the first to the last No. a witness, that we do not seek our own, but the glory of God above all, that we do not wish to lord it over our brethren, but to become helpers of their joy?

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But we will not weary our dear readers,—nor is it our design by what we have said above, to infringe upon the liberty of any one, whether he will receive our visits or not. No, no; we wish rather, that every one should be perfectly free in this matter.—For our part however we have not the liberty to do as we please in this case. What we

do, we must do, as long as we can for the following high and weighty motives and reasons.

I. "*The love of Christ constraineth us.*" 2 Cor. v. 14. *That love*, with which Christ loved us, — which brought Him down from heaven upon earth, from glory into ignominy, and from the throne of Majesty to the cross, not only for our, but for the good of the whole world; — *that love*, with which He loved us, calling us from the error of our ways, and bringing us to the sheep of His fold; — *that love*, by which He has drawn and moved us to become obedient to the Word of truth, and from our whole heart to bow under His easy yoke; — *that love*, with which He has borne us in great patience, and is still bearing us to this very hour; — **THAT LOVE** constraineth us, that we cannot do otherwise. but out of love to Him to offer up ourselves with all that we are and have, to His service, to His glory, to the extending of His kingdom, and to the salvation of His dearly-bought creatures.

II. *Brotherly love constraineth us.* — That brotherly love with which our brethren have anticipated us, — with which they have succored us, in our necessities and poverty, and assisted us to obtain the means, by which we were enabled to earn our daily bread, and to be useful to our fellow-men, (even our press we owe to the love of our brethren;) — would we not be the most ungrateful beings in the world, if this true, active and unwearyed, brotherly love shown unto us, would not also awaken in us some reciprocal love, and if it had not awakened it long ago? — Yes, brethren, however weak this love is on our part, your and our love constraineth us, that we and our press shall be only at your service and the service of truth.

III. *The word of God constraineth us.* For so it is written, 1 Pet. iv. 10. *As every man hath received the gift, even so minister the same one to another as good stewards of the manifold grace of God."* — Now we cannot believe otherwise,

but the gift, which every man hath received, comprises all what a man is and has, all that he knoweth and is capable of, because all has been bestowed on us of God, and because we are accountable to God for their right use or abuse. It is also evident from this and other divine declarations, that it is required of no man to minister with that gift, which he has not received. Suppose the glorious gift of oral eloquence were denied us; a certain natural timidity were hindering us from that so necessary freedom in the spirit, to set forth in speaking our thoughts clearly, quickly and fluently;—suppose we were wanting bodily strength and endurance, ever to be able to bear our testimony fully and entirely by the mouth, and therefore were in a manner constantly under a pressure of our conscience, that we had not done fully our duty, since the office is laid upon us;—and oh how often was this our case!—and now suppose, we had that humbler gift, that in solitude we could collect our thoughts better, and could express them more correctly by writing, and by means of the press could make them useful to others; shall or may we not do so, since the word of God expressly commands, “Serve one another, every one with that gift, which he hath received.” Truly we must obey God (in this case) rather than men.”

IV. *Our conscience constraineth us.* James says in his ep. iv. 17. “*To him that knoweth to do good, and doeth it not, to him it is sin.*” O this is an important and weighty word, which was heavy this long time on our conscience, which disturbed our rest day and night, and which we could no longer withstand.

V. *Our ministerial office constraineth us.* We have been called of God through the unanimous voice of the church to that ministry of reconciliation, to that stewardship of the manifold grace of God, not only to preach the Gospel, but also with all other stewards, whom the Lord hath called in like manner, to take “care of all the churches.” This latter

highly important duty our old brethren could easily fulfill in the beginning of their settlement in this country, while there were not yet many churches, and these not very far apart. They could visit all the churches yearly and oftener, could become acquainted with their wants, with their temptations, and with the dangers threatening them, and according to the grace given them they could assist. But now it is otherwise. Where fifty years ago there was not one church, there are now hundreds, and while formerly not only all the teachers, but also most all the members could come together in a few days at our annual meetings, we are now scattered so far apart, that there are members, and not only members, but teachers too, who had never heard (until lately) that we have a yearly meeting. (See Vis. No. 3. page 43.) That it is now for our elder brethren an impossibility, to visit all the churches, and as often as it might be necessary, in that manner, as our dear brethren in former times did, any child can comprehend, that is aware, how our churches now are dispersed over a space of more than 1000 miles from East to West, and more than 500 miles from North to South in more than twelve of our United States of North-America. Yet it remains the common duty of all the faithful stewards of the mysteries of God, to take “care of all the churches.” How did the apostle fulfill this duty, while he was in bonds, a prisoner in the Lord!—May we not, or should we not learn of him?—

VI. *Our brethren constrain us.* These twenty years the call was made upon us, again and again, that we should minister unto them with our press in that manner, as we now have tried to do once more. And since we made a beginning with the “Visiter,” the number of its readers increased from week to week not only, but at the same time almost weekly the request was repeated, “Print it also in German; we do not understand the english so well, and ma-



ny understand it not at all. But a still higher call moves us to this work, namely:—

VII. *God himself*, in his more than fatherly providence over us, from our youth until now, *constraineth us*. With this we wish to say nothing more but—that every man ought to consider his time, his opportunities, his means and abilities, in short whatsoever he has, as call of God, to use and employ it to His glory and to the benefit of man. God will have no idlers, and we believe, that no man is so low, so poor or so crippled, that he could not, by the grace of God, be made fit for something, whereby God may be glorified, and mankind be benefited. God's providence now has given the PRESS &c. into our hands, and, we must confess it, as often as we saw it standing idle, (and this was the case by far the greatest part of the time,) most always the words came to our mind, “Why stand ye here all the day idle?” And if we could say 20 or 15 years ago, “Because no man hath hired us;” this excuse became less and less sufficient for ourselves; our day of life was nearly spent; the eleventh hour of our active life had struck;—we dared not to delay any longer, to obey the voice of the heavenly householder, “Go ye also into the vineyard, and whatsoever is right, that shall ye receive.”

Well then, dear readers, through the assistance and mercy of God we are here, in the midst of the Lord's Vineyard, at the Press. You well know, without the Press there would be no oil and no wine. And nothing else we want to bring you in our visits but genuine, unmingled wine of TRUTH, and pure, sweet oil of LOVE. — The Wine to refresh and strengthen you, if you be faint and weary on the pilgrims' way; — the Oil to alleviate and take away pain, and to heal, in case you should be wounded, sick and sore. — To be sure, the best wine is settling down lees, and the purest oil leaves a sediment behind. Let it not be offensive to you, dear rea-

der, if you find something like lees and sediment in our pages. —

Two queries are remaining to be answered. One is, Whence do you get all, that you send us in the *Visiter*? We answer, a year ago we were afraid ourselves, whence we could get matter enough to fill 16 or 24 pages; but now we find by experience, that we need not fear want, as long as our correspondents will continue to assist us with their contributions. Only think, dear Reader, that we have received in less than 6 months over 200 letters from every direction. There we can find many a sweet grape-fruit, which we may communicate to you.

The other question is, Why is the price of your paper so high in comparison with other papers?—and we answer, we give you the wine and the oil free (gratis,) but the press and the cask, in which we send you our humble gifts, cost money. If we labor one whole year for our readers, we consider it but fair and equitable, that each of them should labor at least one or two days in the year for us, and more fair, than if we ourselves should labor for nothing, find ourselves, and pay out large amounts of money besides. However the price depends upon the support. That paper which we could scarcely afford to furnish for only 500 subscribers at One Dollar a year, we would willingly send to 5000 at 25 cents a year &c. It is altogether owing to the number of patrons, how dear or how cheap a book or paper can be furnished.

It is indeed a heavy task, to issue beside the English also a German publication. But for love and communion sake our german members ought to know, what we have hitherto communicated only in English, and what we may still communicate. For this reason we are willing to continue (with the help of God) this also, provided we are sufficiently encouraged, in order that we may become better and better acquainted, and that peace, love and unity of the spirit may be promoted. In this work of love every one becomes a co-laborer, who supports the print with his subscription;—he will be it more, if he prays for us and our correspondents, that the Lord would sustain us with his light and grace;—and still more, if he himself sends us such articles as may be inserted in the “*Visiter*.”

In conclusion we commend our readers with us and our work to God & the word of his grace, which is able, &c.



# THE MONTHLY GOSPEL - VISITER.

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Communicated.

"My Kingdom is not of this world."

John xviii. 36.

[Continued from page 236.]

Whosoever is thus armed, and has skill in using the sword, is a true soldier, and one of that mighty army, against which the gates of hell cannot prevail, since he who has all power in heaven, earth and hell, is their commander-in-chief. They are prepared to go forth to battle.

And in this army there are subordinate officers under Christ their head, and it becomes every one, both officers & privates, to be faithful in their calling, and stand to their post, every one to that assigned to him. None ought to be dissatisfied with his station, nor envy that of another. Remember, we are in an enemy's country. Therefore be ever ready to engage in battle, whether offensive or defensive. We are surrounded on every side by the enemies of God and man; therefore faithfulness is indispensably necessary, especially in this our day, since we behold the enemy making inroads and slaying some here and there.

The adversary has found out by experience, that he cannot overcome this army by a general attack or by open force. —Hence he has changed his mode of warfare from open hostility to secret intrigue, and under a threefold captivating form, "the lust of the flesh, the lust of the eye, and the pride of life" he captivates, ensnares and eventually overcomes many. And this is done so imperceptibly, that those who are captivated, are often themselves not aware of it until it may be too late to escape.

It is truly lamentable that pride, that destructive enemy, which was cast out of heaven, should make such inroads into this army, and be suffered to carry on his work of destruction in many parts

and places. O sentinels, oh watchmen of Zion! Are we doing our duty? Are we watching on every side? Do we see the sword coming? If so, do we give timely warning? Do we cry aloud and spare not? Do we show unto Israel their sin, and unto the people their transgression, lest the blood of the slain in Zion be required out of our hands!—And ye soldiers of the cross! Do you hear the trumpet and take warning! If so, gird on your armor, fight valiantly, and with united effort oppose this arch-enemy, yea, suffer him not to come within your borders, for where-ever he is suffered to enter, awful consequences follow; "pride goeth before destruction," and a haughty spirit before a fall!"

Remember, oh remember, this kingdom, we profess to be a subject of, is *not* of this world. Do we give evidence by our walk and conduct, that we are of those, of whom the Saviour says, "Ye are not of this world." Do we truly, not only in word, but in deed, profess that we are strangers and pilgrims, seeking a country, whose builder and maker is God!—Do we give evidence that we are what we profess to be, by non-conformity to the world?

That the true subjects of this kingdom ever have been, and ever will be separate from the world, we will now endeavor to show, and also, that as long as God's people remained separated from the world, the church remained pure, but whenever they united with the children of men, they became corrupt.

Consider for instance the anti-deluvian world. No sooner than the children of God looked upon the daughters of men, that they were fair, and took to wives whom they would, the church became corrupted. Through the lust of the flesh, the lust of the eye and the pride of life,—the customs, the manners and

the fashions of men were introduced, till all flesh corrupted its way, and destruction followed.

In process of time God separated Abraham and his posterity as his peculiar people, and commanded them to remain separated from the nations of earth.

But no sooner did they begin to form a union in marriage or otherwise with the nations surrounding them, corruption ensued, strange customs and strange gods were introduced. However, God in order to avert a general destruction of his chosen seed, from time to time raised up men who destroyed idolatry and put away all strange customs, and restored his true worship. Thus he in all ages reserved to himself a remnant, who stood aloof, and remained separate from the world. Of these the apostle says, "the world was not worthy of them."

All these lived comparatively in a dark age to that which followed, when the glorious sun of righteousness arose upon a benighted world. John, Revel. xii. informs us of a view he had of the church in his day, or under the Gospel-dispensation. "And there appeared a great wonder in heaven; a woman clothed with the sun, and the moon under her feet." Here is a true representation of the church in her virgin-beauty, separated from the world, walking by the sunlight of the Gospel. Behold what a field of contemplation opens itself here to our view, into which, if we would enter we might get into an unfathomable sea, where probably some of our readers would not be able to follow. You will therefore bear with me in leading you along the shore of this crystal sea of light and glory, and pointing out to you some of the beauties therein revealed, and in doing this we will try and not lose sight of our track, that is, in showing that the church in this dispensation of Gospel-light must much more remain separate from the world, than before.

In the beginning, we are told, the earth was without form & void, & dark-

ness dwelt upon the face of the earth. But God created two great lights, the sun to rule the day, and the moon to rule the night. The moral world of mankind would be in the same condition; chaos or darkness would prevail, were it not for a light to govern them, of which the moon and the sun in the natural world are representatives. God in his divine wisdom ordained two lights to govern them. The moon, the law or civil power, to govern the children of darkness, the children of the world. Hence Paul tells us, "There is no power but of God." "The powers that be, are ordained of God." That is, all powers which like the moon receive what rays of light they have, from the sun; the Gospel or light of heaven is of God, and the children of God are to be subject to it, and although it is said, the woman (the church) had the moon (the Law) under her feet, this by no means makes her unamenable to the law, but is intended to convey the idea of the fact, that she is governed by such a superior light, that she has got above the Law, and that her duties in regard to the law are defined in the Gospel, that so far as she is obedient to the just demands of the Law, she is only obeying the demands of the Gospel, which tells her "to render unto Cesar the things that are Cesar's," "and to give honor to whom honor is due, tribute to whom tribute &c." But as the moon is changeable, so is the law or the powers of the earth, and as at times the moon reflects very little or no light from the sun, so does a corrupt government, and such a government may make demands of a Christian contrary to the Gospel, which the children of God are not to obey, but "obey God rather than men," should it cost their liberty, their property or their lives, since they are ever bound to walk by the light of the sun, the Gospel.—

Here permit me to make a few more remarks in regard to the children of the night. Since the moon gives not sufficient light for many of them, and inas-

much as they are not willing to be led by the light of the Gospel, they will compass themselves with sparks, and walk by the light that they have kindled, which in some instances improves the moral and social condition of man. Hence those many human institutions so prevalent in this our day, for the express purpose of civilizing and moralizing the children of men, which in some instances have the desired effect. Among these stands prominent the *Temperance-Society*, which, it cannot be denied, is a very good human institution, as long as it keeps in proper bounds. *Freemasonry* also has its good qualities; but as a certain freemason remarked in a speech in my hearing, "That if all men were willing and would truly live up to all the demands of the Gospel, then the order of Free-Masonry as well as the Temperance-Society would be superfluous." But as long as this is not the case, he urged the necessity of such institutions.—

Let the children of this world walk by the light they have kindled, but—Brethren!—let us walk in the light of the Lord! Remember, the woman is clothed with the sun, the Gospel. Again, God has said of his people, that he will be "a sun and a shield to them." Now let me ask, Can we suppose that the sun of righteousness is less luminous, than the sun in the firmament? And that those who are illuminated by it need an additional light? What good can the light of a candle do, while the sun shines in its meridian brightness?—None at all.

Again, while you walked in darkness you were willing and anxious to walk by the best light you could obtain in that night. But when the sun arose upon you, with its effulgent glory, did it not eclipse all your former light? What use then have you for that which may only prove a hindrance to you in your pilgrimage!—I care not what society you have belonged to, if you wish to walk by the light of the Gospel, you must lay aside every other light. You must come out and separate yourself from every human institution, for you cannot be a member of the body of Christ, or a subject of that kingdom which is not of this world, and at the same time be a member of any other body. It is impossible. You cannot blend light with darkness. It will not do to "put new wine into old bottles, or a new piece of cloth on an old garment, or the rent will be made worse." Old things

must pass away. You must become a new creature. For by this only you can become a true subject of this spiritual kingdom, and if you once become united to that body or church, which is clothed with the Gospel, you find by experience, that therein is revealed all that is necessary for life and salvation, and you can say with the poet,

"Let the world account me poor,
Having Thee, I want no more."

I have above stated that as long as the church in former ages remained separate from the children of the world, it remained pure; but as soon as it united with the world, it became corrupt. Has it or can it be otherwise under the present dispensation?—No, no. — But as light has increased, the line of separation is more plainly pointed out. There are bounds set around Mount Zion, and awful is the consequence of going beyond those bounds. As long as the church under the Gospel remained within its bounds, or walked in the narrow path of the Gospel, it remained a separate body, uncorrupted or uncontaminated with worldly splendor, show or parade, which was generally the case in the first ages, while oppressed with persecution.

But no sooner was she protected by the ruling powers, she became more or less corrupted, by becoming worldly-minded, introducing customs, manners and fashions, repugnant to the Gospel. I have not time or space to follow on and show the dreadful corruptions, that by degrees were introduced, till show, splendor, parade, change of garments &c. took the place of the simplicity of the Gospel, until very little of the true worship of God was seen or heard. Yet in all these dark ages God in mercy to the world, and in order to carry out the design of his kingdom still kept by his mighty power a remnant of true worshipers, who kept themselves separate from the world, and will do so to the end of time.

As my object is principally at present to show the duties of the subjects of this kingdom, I will return again to our own time, and try to impress this solemn truth of separation or non-conformity to the world upon the minds of the brethren or the readers of the Visiter in general, although much has been said by our dear brother under the head of "non-conformity to the world." (See No. 5. & 6.)

But as was remarked in a later No (see Feb. No. page 171.) "that it is by no means exhausted," and as I

cerely desire that the Visiter might do much good, and having already sent several communications on other subjects, all of which have been or will be published, I feel encouraged to come up to the help of Israel on this subject, since it is an important one; and feeling the responsibility resting upon me, as a watchman upon Zion's walls, and having above in part pointed out the duties of the watchmen,—I cannot forbear in making a few more remarks in regard to the duties of the subjects of this kingdom, in general.

Since there shall be none idle; all, ALL, have their work to do, whether much or little is committed to them, and since it is indeed well for him, to whom it will be said in a coming day, "Well done, thou good and faithful servant; thou hast been faithful in little, I will make thee ruler over much: enter into the joys of the Lord!"—all should be faithful, and try to promote their Master's cause.

Christ came into the world to destroy the works of the devil. He set up his kingdom for the same purpose, and enlists soldiers under him in order to carry out his design. And remember, whoever is instrumental in overcoming or slaying one enemy, or in rescuing one captive, has so far promoted his Captain's cause.

But—how can we overcome our enemies, if we make peace with them?—Or—if we receive or harbor them in our hearts and houses!!—For instance, when envy, the counterpart of love, is my bosom-friend?—Or pride, (a formidable enemy,) instead of humility, lurks within me, and the fruits of it are visible to my neighbor?—Or a revengeful spirit manifests itself in me, instead of that noble spirit of forgiveness, which the Gospel and the example of our Master recommends!—Would I not be promoting the cause of my professed enemy and thus injure the cause of my Lord, & prove a stumbling-block to others?—And again, if I love the world, and the things that are in the world; if I follow its vain amusements, its fluctuating fashions and false maxims,—do I not give evidence, that the love of God is not within me?—In short, if I look like the world, talk like the world, do like the world, and go with the world in its vanities, I belong to the world, let me profess what I please; I am not a subject of that kingdom that is not of this world. And with sorrow I must say, there are

too many of this kind of professors among us!—Yes, among US, who profess to be the subjects of the kingdom of Christ!—

Barren professor, think upon this, and repent, oh repent, ere it is eternally too late! And pray fervently to God, and watch, that your heart may not become charged with surfeiting and drunkenness, and the cares of this life, and *that day* overtake you unawares.

I come now

V.

Or lastly to consider the glory and ultimate design of this kingdom.

All must be aware, that the honor & glory of a kingdom consists chiefly in its wholesome laws and institutions, embracing the good of all its subjects, both in time and eternity. This especially is the design and glory of this kingdom. It embraces the present and future good of all its subjects both here and hereafter. What is more sublime, more glorious, than to see the subjects of this kingdom, (as all true subjects will,) live together in love, in peace, union and fellowship! All regarding and living up to the principles of the Law of their King, which law is a law of love; the chief feature of which is, "Whatsoever ye would that men should do unto you, do ye even so to them." The Psalmist describes brethren living together in love, and compares them "to the holy oil poured upon the head which trickled down upon the beard, even Aaron's beard, which reached to the skirt of his garment."

We have said, it embraces the good of its subjects. Yes, the poor, the needy, the afflicted widow and the destitute orphan are led to bless the helping hand, where such a state of things exists. The presence and the glory of the Lord is visible in his holy temple. And by this light and glory all the true subjects are transformed into the image of Christ. Yea, they follow him as their head and leader. They rejoice in him with joy unspeakable and full of glory, knowing that through him they will be enabled to overcome, even as he overcame all his enemies. Hence they glory in his cross, since it was on the cross he could say, "It is finished!" For when on the cross he had suffered, when on the cross he had died, when the Roman soldier had pierced through his side, and when he had been buried,—he then arose triumphantly; he conquered death and hell, and thus he did forever over his foes prevail.

Thus they can look forward with an eye of faith to that happy time, when they shall be delivered not only from sin and death, but from the power thereof. At the great day of resurrection, when their mortal bodies shall be raised to immortality, and made like unto the glorious body of their Redeemer, and see their souls and spirits (which had been previously re-animated and renewed,) united with their glorified bodies, and sing the song of victory, "Oh death where is thy sting?—Oh grave, where is thy victory?—Glory be to God who giveth us the victory through our Lord Jesus Christ!"

And not only this is their glory and their crown, but they look forward to the time, when there will be created "a new heaven and a new earth, wherein dwell eth righteousness." They know that the Lord God omnipotent reigneth, and that he will reign until all unrighteousness is done away. Yea, that "the heathen are given him for an inheritance, and the uttermost parts of the earth for a possession," and that he will sway his iron sceptre over them, until all his enemies are put under his feet, and finally subdued—and slain.

And now he reigns victorious

O'er all the earth and sea,

His reign will be most glorious

By God's allwise decree.

When all things are subjected

To Him for evermore;

When all, both men and angels

Their sov'reign King adore.

Yes, John saw at the opening of the first seal "a white horse, and he that sat on him, had a bow; and a crown was given unto him: and he went forth conquering and to conquer." Rev. vi. 2. "His name is called Faithful and True; and in righteousness he doth judge and make war;"—and "to him every knee shall bow, and every tongue shall confess, that He is Lord, to the glory of God."

The time is fast approaching,

The time is near at hand,

When the Messiah's Kingdom

Shall spread o'er sea and land.

Like the vision of St. Daniel,

The stone cut without hand

Became itself a mountain,

And filled ev'ry land.

"True and righteous are thy judgments, Lord God Almighty; just and true are thy ways, thou King of saints. Who shall not fear Thee, and glorify Thy name? For Thou only art holy, and all nations shall come and worship before Thee; for thy judgments are made manifest."

I might have enlarged much upon the above, Let this suffice for the present. In the mean time let every reader apply it to himself, and inquire, Am I a true subject of this kingdom?—If so, live to the glory of God, and try to promote his cause.—If not, never rest contented for a day, or an hour until you are delivered from sin, and translated into the glorious light and liberty of the children of God!!!—

* * *
Dear Editor. The above is at your disposal. I acknowledge, it is too lengthy for a communication. The importance of the subject (to my mind) may excuse its length. I still feel, that I have not done justice to the subject, since many important points have been omitted for brevity's sake.

THEOKLITUS,

[Never mind, dear brother, the length of this article. We trust, most if not all of our readers will be apt to say with a correspondent in the March No., "Such articles can never be too long," which put us in remembrance of the most vital parts of our profession.]

Communicated.

ON THE SPIRITUAL RESURRECTION OF THE PIOUS.

"To rise with Christ is life."

Christ's resurrection will profit thee nothing, if he has not risen in thee also. As Christ must be conceived, be born and live in thee, even so he also must rise in thee.

Death always precedes resurrection, because that only can rise, which has died first. It is the same with the spiritual resurrection. Before the old man has begun to die in thee, Christ cannot rise in thee; ere the body of sin be buried, the spirit of holiness cannot rise: the new creature cannot come forth un-

til the old being of the flesh has ceased to rule.

But it is not sufficient, that Christ riseth once in thee, because the old man cannot be extirpated at once. Daily the old man will revive in thee, daily thou must bring him to death, so that daily Christ may gain life in thee.

Christ did not ascend up to heaven, and enter into glory, before he had risen from the dead. Even so thou can'st not enter into the heavenly glory, before Christ has risen in thee.

He is not a member of the mysterious body of Christ, in whom Christ does not live, and him only will He introduce into His triumphant church, who has become a member of His body in the church militant.

Before matrimony, the bridal state; he only can be admitted to the marriage of the heavenly Lamb, who has now become by faith already in this life, a bride of Christ, and sealed with the pledge of the Spirit; therefore Christ must rise and live in thee, that thou may'st live with Him forever." This is the first resurrection. Blessed and holy is he that hath part in the first resurrection: on such the second death has no power &c." Revel. xx. 5, 6. Wilt thou therefore partake of the first resurrection of those that are Christ's at his coming, then Christ must, *yet in this life*, rise in thee daily.

The sun rose, when Christ rose; even so in thee, if thou risest spiritually, the salutary light of the knowledge of God will rise. But how can the light of the blessed knowledge of God gain room, where yet the darkness of the most grievous sins rules?—

"The fear of the Lord is the beginning of wisdom;" Psalm iii. 10. but how can there be heavenly wisdom, where the fear of the Lord has never taken root? How can he be a partaker of the everlasting light in that life, who has not acquired, in this life, the light of divine knowledge? Only the children of the light, will enter into eternal light,

but the children of darkness into everlasting darkness.—

Christ's rising conquered death; so he in whom Christ rises spiritually, penetrates from death into life; for death cannot conquer him, in whom the conqueror of death lives.

By his resurrection Christ brought us perfect righteousness; for he was delivered for our offences, and was raised again for our justification. Rom. iv, 25. So he is justified from sin, in whom Christ rises spiritually, for how could sin have room in those, in whom Christ's perfect righteousness lives and reigns? And this righteousness of Christ we are made partakers of by faith.

Christ conquered Satan by his resurrection, for He demolished his empire by his descending into hell, he pillaged his palace, and broke his armor. Even so Satan cannot reign any more in that soul, in which Christ has risen spiritually; for Satan cannot conquer him, in whom Satan's conqueror lives.

When Christ rose from the dead, there was a great earth-quake; and so, without a serious commotion and contrition of the heart, the spiritual resurrection with Christ cannot take place.

Only by combat and resistance it is that the old man can be put to death; and therefore Christ cannot rise spiritually within thee, without a great commotion.

The spiritual resurrection of Christ is only affected by the forgiveness of sin, which only follows the consciousness of them, but the true knowledge of them is entirely impossible without an earnest contrition of the heart. Therefore the spiritual resurrection of Christ cannot follow, provided the inner contrition of the heart has preceded it.

For Isaiah says: "As a lion, so will he break all my bones." See the great commotion. But he adds: O Lord, by these things men live, and in all these things is the life of my spirit: so wilt thou recover me, and make me to live. Belfold for peace I had great bitterness,

but thou hast in love to my soul delivered it from the pit of corruption: for thou hast cast all my sins behind thy back." Isaiah, 38, 13. 16. 17. This is the spiritual resurrection from the dead.

At the resurrection of Christ, an angel came down from heaven and sat on the sepulchre; therefore thou also can'st have communion with the angels, when Christ rises spiritually in thee.

Where the old man yet lives and reigns, there the adversary has yet a comfortable resting-place, but where Christ lives and reigns, there to dwell, the angels rejoice. For it is written: "I say unto you, that likewise joy shall be in heaven over one sinner that repenteth," &c. Luke xv. 7. Where true repentance is, there also Christ has risen spiritually; but where Christ hath not risen yet, there also the grace of God cannot be, and where that is not, the protection of the holy angels is wanting likewise. Where Christ has not risen spiritually, there the old man reigns yet; and where the old man reigns, there also reigns sin with its prince, the devil.—But how can holy angels have communion with the devil? Or, as Paul says, 2 Cor. vi. 14. "What fellowship hath righteousness with unrighteousness, and what communion hath light with darkness, or what concord hath Christ with Belial?"

Christ appeared at his resurrection to his disciples, and showed himself unto them alive; therefore prove thyself, as a member quickened by and in the love of Christ, if thou hast been made a partaker of his spiritual resurrection. Him only we can take for a living man, who shows external signs of life. Where Christ is, there is also the holy Spirit, who is active and urges us to every good work, because, "As many as are led by the Spirit of God, they are the children of God." Rom. viii. 14. The light of the sun spreads everywhere the radiance of his rays; the light of faith spreads everywhere the warmth of love. As you cannot separate the light from the sun,

so you cannot part love from true faith. Thy sins are dead works; how can we, willingly doing dead works, live in Christ, and He in us? Thy sins belong to the old man; if the old man reigns in thee, how can Christ have risen in thee? Thy sins belong to the old being of the flesh; if thou walkest therein, how can the new man live in thee?—

Unto thee, oh thou righteous King, we raise our hearts: Quicken us, and make us righteous and blessed. Amen.

(The foregoing is translated from a very ancient author. Though its style may not suit all tastes of the present age, it is hoped, if carefully read and contemplated, it may do much good.)

* * *

TRANSLATED FOR "THE VISITER."

My heart! What is it? God himself testifies, that "every imagination of the thoughts of man's heart was only evil continually," Gen. vi. 5. and "The imagination of man's heart is evil from his youth." Gen. viii. 21. He wishes, if they promise obedience to his commands, "O that there were such a heart in them, that they would fear me and keep all my commandments," &c. Deut. v. 29. He complains, "Forasmuch as this people draws near me with their mouth, and with their lips do honor me, but have removed their heart far from me," Isa. xxix. 13. Jeremiah (17, 9.) says: "The heart is deceitful above all things and desperately wicked; who can know it." "My Son, give me thine heart!" Prov. xxiii. 26. It is required, that the heart be inclined to God, Josh. xxiv. 23. Solomon prays; "Give therefore thy servant an understanding heart." 1 Kings iii. 9. Christ tells us many abominable things, which proceed from the heart. Matth. xv. 19. He calls those of a pure heart blessed, Matth. v. 8. and affirms, Matth. vi. 21. that the heart of man is, where his treasure is. He assures us also, Matth. xii. 34. "For out of the abundance of the heart the mouth speaketh." Paul recommends as a good

thing "that the heart be established with grace," Heb. xiii. 9. and testifies "that the love of God is shed abroad in our hearts by the Holy Ghost. Rom v. 5.

The heart of man must therefore be something, upon the state and condition of which before God all depends, even the true wellbeing of man in time and eternity.

Most probably the heart must be that in us, what constitutes the proper and eternal individuality of man, so that he who possesses the heart, possesses the whole man, and he that does not possess the heart, possesses not the whole man. Hence the displeasure of God, when the heart, whose possession He alone is entitled to, is in the possession of another.

If we contemplate ourselves closely, we find, that the heart is that which governs man inwardly, which decides his choice, which is often at issue, and even at war with the soul, and which also judgeth, justifies or condemns the man. John writes, 1. Ep. iii. 21. "If our heart condemn us not, then have we confidence toward God." The heart finally seems to be that which enjoys inwardly, and is either essential in communion with God and all that is good, or with the enemy and all that is bad.

That hereby is not to be understood that fleshy part of the human body, which is called the heart, need not be pointed out: it is self-evident, because this fleshy heart dies with the body, is buried and decays. But *that* heart is such a thing that can unite itself with God, that can be *in* Christ, and shall be preserved in him, which consequently will at the end of this life not remain here, but pass into eternity.

Which part of the man then is the heart? Without giving out my thoughts hereon for any thing else, but simply as my opinion, I communicate them without hesitation.

The holy scriptures tell us plainly, that man consists of Spirit, Soul and Body. The Spirit is the most noble

part of man. The Soul is likewise of a spiritual nature, but of a lower order, and of that quality, that the spirit can unite with it, can have a leading influence on its faculties, and rule it, just as the soul has an active influence on the body and its activity or inactivity.

The spirit of man before the fall, possessed the life of God. This life of God made man the image of God; it had a blessed influence upon the whole man, —upon his thoughts, desires and actions. Unto this spirit, possessing the life of God, the soul of man was subordinate, as the body was to the soul. But the spirit of man was subordinate to his maker, yet so, that he obeyed the word of God not by compulsion, but of his own free will. Now as long as the spirit of man was solely led by the will and word of God, he and consequently the whole man was happy in every respect; but as soon as he was induced, not to obey his Creator. — he, and in consequence the whole man, became in every respect miserable. The warning, that in the day, when he should be disobedient, he should die, was a word of God. It could not remain unfulfilled, it was fulfilled: Man died the death. But what death? Not that of the body. That death consisted in this, that the spirit of man lost his life, that is the life of God, and was filled instead of it with the life of sin, which is called in scripture to be carnally-minded, and this is named expressly—death.

This want of the life of God makes man capable of every thing bad, and incapable of any thing truly good, and consequently essentially and of itself miserable. Without a restoration of this life man cannot be again really happy. Man himself however is in no wise able to acquire again this lost life of God. Without a change he is absolutely unfit even to receive it. Only he who gives himself up to Christ, and by his changing power is delivered from the life of sin and from its power becomes again capable of, and receives again

through Christ and from Christ that true life, the life of God. This is regeneration, the new birth being born of God. this regenerated spirit is the new creature, the inward man, who is created after God.

That regenerated spirit, animated and governed by Christ, has now a wholesome, meliorating influence upon the soul, which increases more and more, until soul and spirit are completely united, and finally thus united, they bring also the members of the body into subjection to the will and word of God, so that the whole man, spirit, soul and body, submits to the simple commandments of the Gospel, not to one or the other only, but as we are taught, (Matth. xxviii. 20. "to observe all things whatsoever Christ has commanded us." This alas is overlooked by too many, who otherwise have correct views of some or most of the doctrines of Christ and by this oversight multitudes of precious souls go astray. They think and say too, "If only the heart is right, all is right." They rely altogether on their good feelings, and while they think their heart is right, they neglect to do right. They do not even try "to observe all things whatsoever Christ has commanded us." They make choice of this or that commandment, and in observing the same they do not seem anxious to please God, whom they profess to love, but rather to please the world and themselves. Will that be acceptable in the sight of God? No, no; whenever this your case will be set before you in its true light, you will have to pass judgment against yourself. Do not, I pray you, close your eyes against that light too long!

But let us not forget, that there is danger too of going too far to the other side. The truth of the matter is, if the heart is once right, that is, if the life & light of God has once taken possession of the heart, all is to become right, all will be right, but all is not right yet in the knowledge and practice of such

individual. On the contrary, wherever the light and life of the gospel takes true hold of a sinner's heart, and sets it right, he findeth that though all is right, what God has said and done, yet all is wrong in himself; — he findeth not only that is wrong, what he had considered formerly as wrong, and of which he was ashamed; nay, but he findeth also that to be wrong, what always had appeared to him as right and good, and of which he would be proud and boast, like the pharisee. All his former morality, all his former religion, all his knowledge and all his zeal, appears now unto him as a filthy garment, in which he cannot appear before the most holy God. Thus thoroughly humbled he is willing to become as a little child, a newborn babe, which is to be clothed, fed and taught. He is now willing to give up his body, to be clothed with the righteousness of God, his soul to be fed with the pure milk of the word, and his spirit to be taught the first principles of the Gospel, and in doing so he increases in faith and in knowledge, in grace and love, and every good work, and if he perseveres, and is faithful, body, soul and spirit will be finally prepared for a blessed eternity, while the ungenerate, filled with the life of sin that is, with death, and the proud moralist and professor, who imagines, if only the heart is right, all is right, will find, perhaps when it is too late, that he is but illy prepared for the solemn trial, where every tree will be judged by its fruit, and where every man shall be rewarded according to the deeds done in the body.

Now since all, what has been said thus far of the spirit of man, is completely applicable on that, what in holy scripture in a spiritual sense is called the heart, my simple conclusion is, that this spirit and the heart are not two different things, but one and the same thing.

To go farther I deem unnecessary, as I intended no more but to show, what I

understand by the heart, for the wholesome nourishment of which I desire to bring my mite, and it is unnecessary to remind my readers, that I write only for such, who neither deny nor pervert the scriptures, but acknowledge and admit it, as it is, *The Word of God*.

* * *

CORRESPONDENCE.

CONCLUSION OF THE PRESENT VOLUME.

This present No. will conclude the first volume of the "Gospel-Visiter," for which purpose a title page and table of contents will accompany the same. Having added two full Numbers extra, we hope, our subscribers will see, that we have tried to do as much as we could in this point of view. Being compelled by unforeseen circumstances, such as being left alone by our young partner, before one half of the volume was out, to do most all the work, till lately, by ourselves, and within our own family, we have been enabled to get along without sustaining any pecuniary loss, chiefly owing to the slow, but constant increase of our subscription-list, for which we make here once more our grateful acknowledgements.

But how far we have succeeded to merit the approbation of the candid reader in the editorial department, is not for us to say. No one can have a more humble opinion of his own performances, than we have of this. We labored under accumulated difficulties, and embarrassments in every respect, of some of which every intelligent reader must be aware by this time, and in consequence of which we often felt the want of that freedom and leisure, so necessary to a work like the present. Though we undertook it with the most solemn impressions of duty, we were far, very far indeed from thinking ourselves particularly fitted for the task. Being brought up and educated under very different circumstances, than most of our brethren, and having acquired in

early manhood, or almost from a child, a style and manner of speaking and writing, not generally used or approved of by the brotherhood;—knowing also the peculiar failings of our individual character, and the difficulty under which we labor in using a language, originally foreign to us, and with which we are not yet so familiar, as we ought to be in undertaking to edit a publication in that language, and finally, having no extra-ordinary talent nor learning to boast of, nor any new light or revelation to communicate,—we knew beforehand, that we should be neither very popular with the world, nor very successful with the brethren. Yet with all these drawbacks our humble visits have been friendly received by many, and our weak endeavors, supported by Him, who is the giver of all good and perfect gifts, have not failed entirely of their aim, and though we had and still have much cause, to be sorry for giving offence to a few of our dear readers, we hope, all, *all* will pardon, what was amiss, in as much as we can assure them, that we did not do so intentionally, and that we shall be for the future still more on our guard, and pray to God still more earnestly, "Suffer us not to be led into temptation!" Could we have had always a wise and discreet brother near, to examine every article before it goes to press, and to approve or reject, many an offensive word or sentence would perhaps never have seen the light, and we might have been spared the mortification of offending beloved brethren. And even now most willingly we would blot out from the foregoing pages every unguarded expression, if it was in our power. But as it is we must let it stand as a monument of our weakness and liability to error. And perhaps it is best so. Had we been able to make the Visiter so unexceptionable, so free of error and mistake, as to meet the universal approbation of all the Brotherhood, not to say of all the world, then he might have

been dangerous, dangerous to ourselves, dangerous to the church and to all who might be influenced by it. But now every reader will know, that it is the product of fallible men, of like passions with himself, and that it is therefore necessary, to prove all things, and only hold fast that which is good.

As to the continuation of the Visiter we will decide nothing, before the pending yearly meeting is over. We have already intimated, that we are apprised of a strong opposition to be urged against the Visiter there. We are preparing to meet it. Though the publication is carried on as our own private business, on our own private responsibility, we are willing to learn, if it is contrary either to the spirit or to the letter of the Gospel, or detrimental to the well-being of society, and if we are convinced of this, or even, if self-interest should blind us, so that we could not be convinced, if the assembled brethren should unanimously consider it so, we will try to submit, whatever it may cost us, as we never intended to revolt against the counsel of the church. — — —

✍ Postscript June 21.

It was our intention, to finish and issue this No. before leaving home on our journey to the yearly meeting, but we could not accomplish it. One half being printed, and the other half begun, we had to depart, giving to our young hands in the office such work, as we could entrust them with in our absence, namely the re-printing of those numbers, of which we had run short. Now, having been permitted by the mercy of God to reach our home again in safety, after an absence of five weeks, having suffered much illness in body, and severe trials in mind, yet sustained and upheld by our kind heavenly parent, & experiencing much love and tenderness from members and friends by the way, finding also all well at home, we feel the most abundant causes for thankfulness to our God, and for renewed exertions in His service, trusting in Him for his aid and as-

sistance. We were particularly refreshed and encouraged by the reflection on what we almost daily experienced, *that all was for the best*. Of this we might say a great deal, but we will postpone it to the time.

“Wo jeder seine Harfe bringt,

Und sein besonders Loblied singt.”

which, literally translated, may be given thus,

Where each one his own harp will

bring,

And his peculiar praises sing.

Then, and only then will be the time for unalloyed rejoicing, and unmixed praises;—but here on earth, our joys are mixed with grief, and consequently and necessarily our praises to God are mingled with lamentations over our sins and the manifold miseries, which flesh is heir to. Such was and is emphatically our case. Yea, more than that—we must say, that though we had occasional glimpses of joy, deep, intense grief, aggravated by bodily illness, was rather prevailing with us. We will, however, neither trouble our readers at present with an account of the causes of our grief, which only one is able to remove in due time and that is

“He who rides upon the tempest,

And whose sceptre sways the whole.”

We will then simply announce the fact, that the question about the continuation of the Visiter was brought up at the last yearly meeting, and decided as follows, (see Art. IV. of the Minutes;)

“In regard to the continuation of “the Gospel-Visiter it was concluded, “that in as much as there is a diversity of opinion upon the subject, some “in favor, and others opposed, we cannot forbid its publication at this “time, and hope, those brethren, opposed to it, will exercise forbearance, and let it stand or fall on its “own merits.”

And in justice to ourselves we must merely add, that though we had to perform the duties of clerk in the meeting, we scarcely occupied 5 minutes in the defence of our case, and had no hand at all in the formation of the above conclusion.

Relieved in a measure by this declaration of the Yearly Meeting, which was all we could reasonably expect under existing circumstances, and encouraged

by renewed subscriptions of those, who had been readers of the first volume, and by a goodly number of new subscribers, we now venture to say, that with the permission and help of God, on whom we only rely, we will try to commence the second volume with the June - No. as soon as possible. The title, aim and object shall be the same, as heretofore, and it shall be our constant endeavour not to lose sight of it, either in our own compositions, or in making selections from the communications sent in. We beg our correspondents to bear this also in mind, and to help us in our endeavors or excuse us from inserting their articles. We will also studiously try to avoid all personal or sectional references, which may be calculated to give offence, contrary to our intentions. And in order to put at rest every brother, that is afraid of a division, that might be caused by the *Visiter*, we would humbly yet solemnly assure him, that so far from harboring any thought like that of causing a division in the body of Christ, we would rather pull out our right eye or cut off our right hand, than that through our instrumentality such a calamity should come over our brotherhood.

As to the **TERMS** of the *Visiter*. we do not see that we can alter them yet, but we shall do as in the first volume, that is, give as many extra No's as we can possibly afford.

But to our dear *ministering* brethren, who are sacrificing often their time and their energies to the cause of Christ, while others can be at home, taking care of their own concerns and families, we feel to offer more liberal terms. If they will send us their address, we shall send one copy for examination, and continue to send altogether on their own terms. If they feel willing and able to pay, well and good; if they would like to read it, and do not feel able to pay for it, it shall be sent gratis; and any poor brother, that sends us 5 subscribers and pay, shall have a free copy.

Further we would desire, that all subscriptions for the next volume were sent in as early as possible, so as to enable us to decide, how many copies we are to print. We labored all along under difficulties during the past year on account of not knowing the probable number of subscribers from the first.

And in conclusion, we would commend our humble labors most fervently to the blessing of God, and to the prayers and co-operation of all the household of faith, in as much, as without the first

we cannot do good at all, and without the second the object of this publication will be but partially obtained.

As there are still many, who wish to have this Vol. from the beginning, we have been under the expense and trouble, to reprint, at least the chief part of those No's, which were exhausted, in order to supply full copies of this volume to all subscribers.

Brethren and readers, who are wanting some of the back numbers, will please to let us know, when they send in subscriptions for next volume or other communications, what No's. are missing, and we will try to supply them. Some have done so in former letters, before we had printed those No's again; if we should overlook some of them, please to remind us. New subscribers will state particularly, when they wish to begin; whether with the first or second Volume.

ERRATA.

In our last No. on page 237. Col. I line 16 by leaving out one little letter, at least in some copies, there is an error, destroying the sense of the writer completely. It says—Peace,—not as the word promises it, and gives not; which ought to read, and we wish every reader to mark it in his copy,

Peace, not as the world promises it, and gives not.

OBITUARY.

We have been lately informed of two deaths in the Conemaugh congregation, Penn. of prominent members.

1. JOHN MINEELY, (or perhaps McNEELY, in as much as he was a native of Ireland,) an ordained elder of said church, died on the 2 inst. (June) after an illness of 8 or 9 weeks, although for more than a year he had been very feeble. He was nearly 69 years old. His life and character, as well as his labors in the Gospel are so well known, that comment thereon would be superfluous.

2. CHRISTIAN GOUGHNOUR, sen. a very aged and pious deacon of the same church died on the 5 inst. in the 80th year of his age.

(The following article was written and is inserted with no other view, but that every member may be assisted to form a scriptural opinion on this question.)

For the Visiter.

ON FEMALE PREACHING or PROPHESYING.

From a brother in Virginia.

Dear brother. Notwithstanding I hope that some brother more competent than myself will undertake to write something upon the subject of "Female preaching,"—yet I feel like throwing in my mite, little weight as it may have. I therefore shall examine the various claims that are set up by those who advocate the subject, or at least such as are in my estimation worth attention. I shall try to follow the range of the New Testament, and begin

First, With the greetings of Mary to Elizabeth, and the prophesying and blessings of Elizabeth to Mary. These acts however glorious in themselves, being connected with, and founded upon the good news of Gospel-facts to be published in after-times to the human family, can still not be styled preaching, in as much as all passed privately between these two persons, no third person being mentioned in the divine record, and indeed it betrays much weakness in those who pretend to produce it as an argument in favor of public female prophesying.

Next we come to the resurrection of our Saviour. The angels, and afterwards the Lord himself told the women, to "go and tell Peter and the rest of the disciples, that Christ is risen from the dead". See Matt. xxviii, 5, 6, 7. Mark xvi, 6, 7. Luke xxiv, John xx. But the question is, did the angels and Jesus say to them, Go and preach the Gospel! —It seems not. But go and tell Peter, and the disciples, that He is risen from the dead. It seems that at the first visit to the grave, the angel appeared to the women, and afterwards Jesus himself appeared to them, or at least to Mary; and that the errand, these women were charged with, was a private one. "Tell Peter and the disciples,"—tell my brethren!" (Not to the unbelieving Jews, nor to the world.)

This, then, is another point, which can have no weight to prove female preaching, in as much as to go and tell Peter and the disciples, that Jesus had risen from the dead, is not preaching the Gospel.

We now come to the prophecy of Joel about the sending of the Holy Ghost by the Almighty, to which Peter refers to explain and prove to the people at Jerusalem the astonishing fact, then being fulfilled. See Acts ii. 16. — 22. Here it can not be possible, that Peter could for a moment have thought or meant by the "hand-maidens' prophesying," that they should preach in public. But he meant to convey the idea, that they should receive the Holy Ghost, which they did on that occasion, as well as also the gift of prophesying. Now the word prophesy means to tell future events and mysteries. This our sisters can do as well as our brethren. We refer to the following passages to show that prophesying and teaching or preaching is not the same in scripture. Rom. xii. 6, 8. 16. 1 Cor. xii. 28, 29. More might be added, but these will suffice. Prophesying is to edify, exhort and comfort not the world but the church or them that believe. See 1. Cor. xiv. 4. 22. Then to prophesy signifies to speak mysteries of futurity which is indeed very edifying and comforting to the saints who live in the spirit. Such as this *our* sisters may do, in our private exercises and social-meetings as well as pray also. Thus the daughters of Philip the Evangelist prophesied what would befall Paul at Jerusalem. So did also the brethren at Tyre, as well as Agabus, when they began to constrain Paul not to go up to Jerusalem. But Paul was determined to go, and so they left off prevailing. See Acts xxi.

Now the next passage, claimed in favor of female preaching, is that concerning *Phebe*, the servant of the church at Cenchrea. Rom. xvi. 1, 2. In these two verses Paul says not one word, that *Phebe* was a servant of the word, or that

her business was preaching or teaching, but that she had been "a succorer of many and of him also." Now as to her business the question arises, what that business was, and in what she was a servant of the church at Cenchrea? Probably her business or service was that of which the apostle speaks to Titus (Ch. ii. 3. 4. 5.) "to teach young women to be sober, to love their husbands and their children, to be discreet, chaste, keepers at home, good, obedient to their own husbands, that the word of God be not blasphemed." Now in this our sister Phoebe has, I think, been a servant of the church at Cenchrea, that is, visiting the younger women & teaching them as above, and this with the attending to the business of lovefeasts (and taking care of and nursing the sick, for who is better fitted for this, than a pious, tenderhearted, and experienced female?) was about the whole business, that she was to attend to at the church of Rome, at least this is more likely than that she preached, and in this she could have been a succorer of many and of Paul.

O what a succor to those who are true saints, or having a sincere desire of becoming such, when our sisters walk in the above described manner by the means of which love, union, economy, good order and light springs forth to the conviction of those, "who by the word cannot be gained!" 1. Pet. iii. Now I ask, Who is there that would for a moment suppose, that the above were not business or labour for the common cause of the Gospel, and consequently we can easily come

To the next and I believe last passage, claimed to be in favor of the idea, that women ought to preach. This is the expression of Paul to the Phil. iv. 3. "I entreat thee also, true yoke-fellow, help those women which labored with me in the Gospel, with Clement also, and with other my fellow-laborers, whose names are in the book of life." Now if you examine this passage, what does it amount to? Why it amounts to this,

First that Paul entreated some brother whom he calls his "true yoke-fellow," to help those women, which labored with him in the Gospel (not that they labored by preaching the word but) as above stated of Phoebe, that these women had a labor assigned them in the Gospel is very plain and necessary, which was performed by them for the furtherance of the common cause of the Gospel.

And secondly those who thus labor are laboring with the brethren who labor in the word, for the good of all, and labor in the Gospel, and thus are partakers with the brethren in the labors and sufferings, in the benefits and salvation of the Gospel of our Lord Jesus Christ.

Some have been misled with regard to the word "prophecy" by referring to certain Dictionaries. They found for instance in "Webster's large Dictionary," that "to prophesy," may mean, sometimes in scripture "to preach; to instruct in religious doctrines; to interpret or explain Scripture or religious subjects; to exhort." Hence, it seems, they conclude from the fact of females prophesying in the apostles' time, that they actually did preach to promiscuous assemblies, which by a close examination of the word of God will be found, as shown above, to be a wrong conclusion. Had they looked even more closely into their Dictionary, they would have found, that the primary sense of "prophecy" is "to foretell future events; to predict; to foreshow." "To utter predictions; to make declarations of events to come." After all this the first mentioned definition is given, as a secondary meaning, in as much as all preaching is in a certain sense foretelling future events, predicting what is to come to pass, &c. If the sinner is told in preaching, what will be the consequences of sin here and hereafter according to the word of God, and again what is awaiting those, who flee from the wrath to come by taking their refuge to Christ and his Gospel, why this is all foretelling events to come. Yet strict-

by speaking it is not prophesying, nor can our preachers now properly be called prophets, because they only repeat, what has been foretold many hundred years ago, and which every reader of the Bible, saint or sinner, may know beforehand. What a real prophecy is, see Acts xi. 28. &c.

Now, we shall try whether we can find something in the word of God or in the New Testament particularly, that opposes female preaching. So we shall

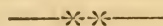
First examine the selection or choosing and sending of the first preachers in the Gospel. "John preached in the wilderness of Judea." Next came Jesus to Galilee and preached. Then we find that Jesus sent out twelve, and again seventy disciples,—all men. Luke ix. & x. After that we find that before Christ ascended, "he appointed the eleven disciples and sent them into all the world, to preach the Gospel to every creature." Mark xvi. And thus it went on. The apostles added one to their number. Acts i. Then again the Seven were chosen, Acts vi. and Paul and Apollos and many others,—all men. So in the precedent of Christ and the apostles not one woman was sent to preach the Gospel. Nor yet in any one instance do we find, that women did preach. But there are two passages, in which the holy Spirit through the apostle expressly forbids it. 1. Cor. xiv. 34. it is said, "Let your women keep silent in the churches," &c. and again, 1. Tim. ii. 11, 12. "Let the women learn in silence with all subjection. But I suffer not a woman to teach, nor to usurp authority over the man, but to be in silence." The apostle in the last quoted chapter speaks of preaching and the standing and duties of preachers of the Gospel. (See v. 7.) He also tells the reason, why women should not teach, because "the woman being deceived was in the transgression."

But for a comfort to them that women can and shall still be saved through the woman's seed, he adds, if they continue

in faith, and charity, (love,) and holiness with sobriety." v. 15.

It appears now to the writer of this, that the little which has here been brought in against female preaching, outweighs all what has been claimed to be in favor of it by far, and more so still, as we have found those claims without a real foundation in the word of God; that none should ever pretend to raise his voice or pen in favor of it. If Christ designed it, why is there not a shadow of a precedent in the Gospel! And why did the apostles forbid it! The reason is plain. It was against the spirit of the Gospel, or it would have been introduced. The fact is, we might as easily prove fighting and going to war, swearing, or any other antichristian practice from the Gospel, as we could female preaching. Your humble correspondent would therefore sincerely entreat in Christian love all those who feel favorable to such a practice, to stop and pause;—to consider what they are doing by favoring that, which God has not intended, prescribed or commanded, but rather expressly forbidden. May we not indeed call it forbidden fruit! By which is raised a desire and passion in some sister, that may finally bring her to a fall. Should not brethren be far, far from encouraging such a desire, by which our pious and tender sisters are exposed to many temptations &c. as well as also a cause for extensive offence to others is given! And all this only for the gratification of some peculiar idea, which has no foundation in the word of God! And of course can do no good, that could not be done by the truly chosen servants of the Lord. Brethren, I again say, Pause and consider, before you go too far.

Good bye for the present.



RESIGNATION, -- A pious sister, who was confined by sickness, being asked by a friend, who visited her, if she desired to recover, replied, "The

will of the Lord be done." "But suppose the divine being, would refer the matter to your own choice," observed her friend. "Why then" said she, "I would refer it to *him* again."

How happy to be resigned to the divine will, to be able to kiss the rod, to submit with patience to the crosses laid upon us, and sweetly sing: --

"I would not drop a murm'ring word,
Though the whole world were gone
But seek enduring happiness
In thee, and thee alone,"

* * *

THE PIOUS WISH.—One day a child asked his father, what is the meaning of the words *Cherubim* and *Seraphim* in scripture!—*Cherubim*, replied his father, is a Hebrew word, signifying *Knowledge*, *Seraphim* signifies *Flame*, from hence it has been supposed, that the *Cherubim* excel in *Knowledge*, and the *Seraphim* in *Love to God*." "I hope then (said the child) when I die, I shall be a *Seraph*, for I would rather *love God*, than know all things.

We ought to love God, for "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him, should not perish, but have everlasting life."

* * *

BEN SYRA.—The Jewish rabbins relate a story of Ben Syra, that when a child, he begged his preceptor to instruct him in the law of God; but he declined, saying that he was, as yet, too young to be taught these sacred mysteries. "But, Master" said the boy, "I have been in the burial ground, and measured the graves, and found some of them shorter than myself; now if I should die before I have learned the word of God, what will become of me then, master?"—

This boy was in earnest to know the word of God: do you or do we endeavor to give earnest heed to the things which we hear; and accompany all with fervent prayer that God would bless it to our everlasting benefit.

[Communicated by our dear brother Theophilus.]

* * *

POETRY.

[Sent in by a dear brother in Illinois, whom we would fain call 'THEOKLITUS,' if he would accept of it. It means 'called of God.']

TO-DAY & TO-MORROW.

L. M.

1.

To morrow, mortal, boast not thou
Of time and things, that are not now;
But think, in one revolving day
How time and things do pass away.

2.

To-day, while hearts with rapture spring
Fond youth to beauty's lips may cling;
To morrow that lovely form may sleep,
Nor heed thy kiss nor hear thee weep.

3.

To day the blooming spouse may press
Her husband in a warm caress;
To morrow turn'd with sorrow pale,
May strike her widow'd breast and wail.

4.

To day the clasping babe may drain
The warm stream from its mothers' vein
To morrow like the frozen rill
That bosom current may be still.

5.

To day thy merry heart may feast
On herb, and fruit and bird and beast;
To morrow spite of all thy glee
The hungry worms may feast on thee.

6.

To day dear precious soul thou'rt here
To day to meet thy God prepare;
To morrow must see many die,
Oh! fly to thy Redeemer, fly!—

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TO THE EXHIBITION AND DEFENCE
OF GOSPEL - PRINCIPLES & GOSPEL - PRACTICE
IN THEIR PRIMITIVE PURITY AND SIMPLICITY, IN ORDER TO
PROMOTE CHRISTIAN UNION, BROTHERLY LOVE &
UNIVERSAL CHARITY.

*"For I am not ashamed of the Gospel of Christ, for it is the power of God
unto salvation to every one that believeth, to the Jew first, and also to the
Greek." Rom. i. 16.*

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